

THE
Gainefull Cost. ²

As it was delivered in
A SERMON
P R E A C H E D
Before the Right Honourable House of
L O R D S,
In the Abbey Church at *Westminster*, on
Wednesday the 27. of *November*,
being the day appointed for solemn
and publike Humiliation.

By *Henry Wilkinson*, B.D. Pastor of *Faiths under Pauls*.

2 CHRON. 31. 10. &c. *Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed his people; and that which is left, is this great store.*

VERS. 21. *In every work that hee began in the service of the house of God, and in the Law, and in the Commandements, to seek his God, he did it with all his heart, and prospered.*

L O N D O N,

Printed for C^HR. MEREDITH and S^A. GELLIBRAND,
dwelling in *Pauls Church-yard*, 1644.

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To the Right Honourable
House of LORDS assembled
in PARLIAMENT.

Right Honourable,



*Persons of highest rank and eminent qualifica-
tions; are satis amplum alter alteri thea-
trum; but persons so qualified, when they are
employed in matters of greatest and most publike
concernment (as your Lordships are) become a
* spectacle to the world, and to angels, and to*

Men.

*men, 1 Cor. 4. 9. Look well how you behave your selves, for
you now act either to the greatest prejudice or profit of the
Kingdome, and the Church of God. If the great wheel stands
still, the wheel within the wheel cannot move; and they had
need move very cautiously, who if they move irregularly, prove
fatall. Crosse motions in the superiour orbs of a State, doe as
much trouble wise men to reconcile them to the principles of
peace and government, as the Astronomers are troubled to
save the Phænomena, by joining of Epicycles, and Concen-
tricks, and Eccentricks: God forbid that any should be put
to the labour of coyning distinctions to save the counter-passa-
ges, or planetary motions in those spheres in which the bright-
est starres of our State doe move.*

*It was a pious as well as politick inscription in the Court at
Ratisbon, Quisquis Senator curiam officii causa ingrede-
ris, ante hoc ostium privatos affectus omnes abjicito:*

Cambr. Cent. 1.

The Epistle Dedicatory.

iram, vim, oñium, amicitiam, adulationem, Reip. personam, & curam subicito: nam ut aliis æquus, aut iniquus fueris, ita quoque Dei iudicium expectabis aut sustinebis. *It is an inscription not so fit to bee written on a Parliament house doore, as on every Parliament mans heart.*

Your Lordships are not ignorant how much there is, not of weak man, but of wicked man in the great transactions of the Church and State. And I doubt not but you see and loath that generation (and there be many of them) who betake themselves to a side meerly for hopes, interests, and engagements sake; these are their summa credendorum & agendorum, by these they act, and beleve no further then these doe reach, these is them are the Law and Prophets. It is well enough known, that the interrogatory that Saul made to the Benjamites, is a most concluding topick to mercenaries; Will the son of Jesse give every one of you fields and vineyards, and make you all Captaines of thousands, and Captaines of hundreds? These be they whose Cynosura and polestar is profit, and the Kingdom their prey, and gold their god. We hope that your Lordships will take care, that such as these are, shall never be great, and that great men shall never be such.

I shall not trouble your Honours any further, nor will I in the least kinde anticipate the book by giving so much as a taste of the heads before hand; only thus much I could heartily wish, that as it is a Sermon of cost, so it were a costly Sermon, every line of which were worthy to be written in letters of gold; the Authour would never think it too good to be thus dedicated, since to be employed for your Lordships good, is the crown and happinesse of



Your Honours most devoted

Servant in Christ,

HENRY WILKINSON.



A SERMON PREACHED
before the Right Honourable
House of LORDS,
At the publique Fast Novemb. 27. 1644.

1 CHRON. 21. 24.

And King David said to Ornan, Nay, but I will verily buy it for the full price: for I will not take that which is thine for the Lord, nor offer burnt offerings without cost.



In this Chapter you have *David* sinning in numbring the people, v. 1, 2, 8. and begging pardon. Then you have the Lord punishing, vers. 14, 15. after that, you have *David* and the Elders humbling themselves before the Lord, vers. 16. Now upon this great sinne of *David*, and Gods great judgement upon that sinne and *David*s great humiliation upon that judgement, you have one of the greatest mercies and favours vouchsafed to *David* that his heart could wish: for you have a command given to *David*, to goe and set up an Altar in the threshing Floore of *Ornan* the Iebusite, v. 18. which place was afterward the place where *Salomons* Temple was built, 2 *Chron.* 3. 1. whereupon *David* did presently set about the work, which was to prepare for the building of that Temple, chap. 22. 1 *Chron.*

Thus it pleaseth God to order things, that great finnes being committed, great judgements are inflicted, and great judgements produce great humiliations, and great humiliations are great preparations for the greatest mercies. Our case is somewhat alike: we have sinned grievously, God hath punished us fearefully, we have humbled

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bled our selves, (I could wish I were able to say as *David* did) and I doubt not but the issue will bee, nay wee see it in some measure, the building the Lords house, of which *Salomons* Temple was but a Type.

The words are a loving and noble answer, to a loving and noble offer; here is a pious contention betwixt two Kings (for *Araunah* was a King) *2 Sam. 24. 3*, who should be at most cost for God. *Araunah* thought that upon such an occasion, and at such a time, he could not doe too much, and therefore he offers his threshing Floor, and the Oxen for burnt offerings, and the threshing instruments for wood, and the wheat for a meat offering, *vers. 23*. but as *Ornan* thought he could not offer too much, so *David* thought he should have offered too little if he had taken this, and as it were have paid his own debts to God upon another mans charges.

We have two parts in the words: 1. *David*s answer to *Ornan*s offer: 2. *David*s reason of that answer. In the first you have first the purchaser, King *David*. Secondly the purchase he was to make. Thirdly the price in grosse. Fourthly the fulness of it. *David* doth not beat his bargain, and bring it as low as he can, but is ready to give as much as the things were worth to the full.

Doct. It becomes persons of highest rank and quality, to offer and accept at the highest rate for God.

In the second generall, which is *David*s reason, first observe his justice: It is thine, and I will not doe thee injury hnto thee, as to take thy goods upon those termes: although *Ornan* offered freely upon *David*s asking; yet *David* knew, that *proci regum imperia sunt*, the desires of Kings carry the force of commands. Secondly, his Piety: The thing he asked was for the Lord, now he thought it not becoming his piety to offer to God without expence.

From his Justice we collect this Doctrine: *It is a piece of injustice to offer another mans goods, though it be to God himselfe.*

Secondly from his Piety we draw this Doctrine: *A heart piously affected, will be expensive and costly in the service, and for the honour of God.*

I shall handle only this last Doctrine, as being that which the Text holds forth most clearly. But before I come to the confirmation of it, something must be done by way of explication of the terms of the Doctrine: which shall be done by resolving a question or two. What doe wee mean by cost? *Resp.* That especially which concerns

concerns Temple work, or the building, and repairing, and advancing the Church of God, the house of Christ, which is so much out of repaire, so much run to ruine and decay. Then for the kindes of cost that we would have men be at; they are, first, cost and expence of time, which ought to bee redeemed, Eph. 5. 16. that it may be laid out for this work of God: we should not measure out too narrow a scantling of time, especially now in this juncture *dum ferret opus*; and therefore we should purchase time from our sleep, and recreations, and company, and meales, and ease, and lay it out upon this work that is now in hand. Secondly there is a cost of labour, and paines, and diligence; we must make it our businessse, the travell of the heart, of the head, of the hand, they must all be laid out in this work: wee must spend thus, and be spent; our strength and parts which are the most costly things we have, they must goe all. Thirdly there is a cost of substance when need requires; it must be good for quality, and large for quantity, if a man hath it. Fourthly there is a cost of selfe, of life, when a man carries that in his hand as being ready to spend it in Gods service, then a man is said to lay out his life, when he adventures it, and puts himselfe into danger of losing of it, 2 Cor. 1. 10. when a man escapes unexpectedly a great danger, it is looked on as a sacrifice even of the life, Heb. 11. 19. now that which is purchased with danger and great difficulty, that hath cost, as feares and teares, is fittest for God, 1 Chron. 11. 18. the sword that David got with so much danger from Goliath, was fittest for God, 1 Sam. 21. 9.

2. If it be asked what we meane by the service of God? *Resp.* This is taken either largely, for that whereby we serve the Lords providence in our severall places and callings. Or secondly it is taken in a more restrained sense, for that which doth more immediately concerne the Lord and his worship, and the building of his house. If perhaps I speak of offering sacrifices to the Lord in this businessse, it is to be taken concerning sacrifices in a morall not legall sense.

These things being premised, I now proceed to the demonstration and strengthening the Doctrine. The first Argument to prove that a heart piously affected, will be expensive in the service and for the honour of God; is drawne from the object of this service, God himselfe. And in him we may consider, first, the greatnesse, dignity, and majesty of God: He is a great King, and therefore it is fit wee should bee at cost with him. The Lord doth expostulate in a chiding way, the matter betwixt himselfe, and his people that pre-

The first Argument to prove the Doctrine, drawn from God.

1. In regard of the dignity of his person.

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*Non putabam
me tibi tam sa-
miliarem, Aug.
Cal.*

tended to serve him, *Mal. 1. 6. 8.* He pleads his dignity, as if hee should say, You pretend that I am your father and master; where is that respect and honour that these relations call for? will any of you dare to offer a base contemptible sacrifice to your Governour? will he take it at your hands? what doe you make of me? am not I a great King and Governour? It was the saying of one, that as hee knew his owne distance, so he would have others know it too that were inferiour to him; who, being invited to a feast by one of his subjects, but not finding such entertainment as his dignity required, said, hee did not know that he was so familiar with him till then. The Prophet *Isaiah*, having spoken of the greatnesse and dignity of God, *Isa. 40. 15.* then he tels vers. 16. that *Lebanon is not sufficient to burne, nor the beasts thereof sufficient for a burnt offering.* Such is the greatnesse of our God, that it is a derogation from his Majesty, to offer any but the best unto him. Whence it is, that all those that worship the Lamb, who is worthy, they therefore attribute all that ever they can to him, *Rev. 5. 11, 12, 13.* so the wise men when they came to offer to Christ, they offered of the best the countreys afforded, for he was a King, *Mat. 2. 2, 11.*

2. In respect of
his commands,

Secondly, In regard of Gods commands: he calls for the best, and that which is best, is most costly. The equity of the Leviticall Lawes is yet in force: now the Lord did command the first fruits, *Lev. 23. 10. and Exod. 34. 19.* every firstling that was male the Lord claimed that; of which we may say, as *Jacob* did of *Reuben*, *Gen. 49. 3.* *Thou art my first-born, my might, and the begining of my strength; the excellency of dignity, and the excellency of power: and Dent. 15. 19, 21.* the males must be without blemish: and *Levit. 22. 19, 20, 21, 22.* the offering must be perfect; the purest oyle, the finest flowre, the fattest cattie were required: by all which was represented how that God would be served with the best: he must have as the choicest of our substance, which is the most costly; so the choicest of our selves, of our strength, and labours, and time, and whatsoever wee value best.

3. Because of
his Interests,
which are ma-
ny and great,

Thirdly, in respect of Gods interest: He hath the greatest interest in all we have, and therefore it is fit he should have our cost, our best, and all. First, he hath interest by right of creation; whence it is that the 24 Elders use this as a reason of their doxology, *Rev. 4. 11.* *Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created.*

Secondly,

Secondly, by right of purchase ; and therefore the Apostle draws his argument from this ground, *That wee are bought by a price, and therefore we ought to glorifie God, &c.* 1 Cor. 6. 20. Thirdly, in regard of more then ordinary paines in our most costly and excellent things : our best services come in a more speciall manner from God : our best fruits come all from plants of his own setting and watering, and therefore, as the Apostle sayes, 1 Cor. 9. 7. *Who planted a vineyard, and eateth not of the fruit thereof?* Hence it is that the Lord pleadeth against his people ; upon this very ground he doth expostulate the matter, that he had been at much cost and paines with them, and therefore it was great reason that they should have made a return answerable some way to what hee had done, *Is. 5. 1, 2, 4.* Fourthly, by an interest of Covenant : wee have bound our selves over to God, to give him the best, and hee hath bound himselfe to give us the best ; *I will be thy God and you shall be my people*, carries the best ; and all that each other can doe : And therefore God layes it as one of the greatest aggravations on his people, that they had failed in 'point of Covenant, *Hos. 6. 7. They have transgressed the Covenant, there have they dealt treacherously :* He sayes, *There*, even where they should have been most faithfull, even there have they proved Delinquents. Fifthly, by speciall favours and obligations, this puts God into a further interest in our best services ; It is an argument of his own making, *Deut. 10. 20, 21.* to stirre them up to serve him, *for he is thy prayse, and he is thy God, that hath done for thee these great and terrible things, &c.* He useth the like argument, *vers. 12, 13, 14.* to bring on the greatest duty, *vers. 19.* Sixthly, by interest of conquest, he hath conquered our enemies, that had our best and most costly services once, and hee hath freed us from them ; and therefore it is fit hee should have them now. It is the very preface to the whole Law, put in as an argument to Israel for obedience and best performances, in regard he had freed them from the bondage and vassalage of Egypt : they served the Egyptians with cost and paines formerly, but now I have conquered them ; therefore, let mee have your cost and paines spent in my service.

2. A second argument, to prove that wee should be at cost and paines in the service of God, is drawn from the nature of the service it selfe ; Gods service carries cost init : It engageth man in many difficulties and dangers : It will cost a man his relations, his reputation, his interests, his substance, his life, his paines, and his tra-

The second argument, is taken from the nature of the service it selfe.

^a Herodotus in-
ciently, will
tell us, *Td me-
γδα πρᾶγμα-
τα μεγάλους
κινδύνοις ἐθί-
λει ἀπεισθαι.*
^b Alcaeus hin
an allusion to
this purpose,
*ὑπὸ παντὶ λι-
θῷ σκόρπιος
ὑποδύεται.*
^c Hiero. Megi-
serus.

*Arma Dioxippi
vorantia sangui-
ne, sanum
Gradivi exor-
nent; iam ma-
gis illa placent.*
Thom. Vena-
torius.

*Sat Mars orna-
tur, spoliato ex
hoste, cruentis
Armis, & spo-
liis, cæde fero-
cis equi.*

The conclusi-
on of two co-
pies of verses
in dona Templis
consecrata. Op-
son, om. Hor.

What ingre-
dients are re-
quired to goe
along with our
services to
make them
such as will be
accepted.

1. They must
be without
mixture,

vell, and his dearest selfe. Christ telling the very nature of his ser-
vice, sayes that a man cannot be his Disciple, unlesse he denyes him-
selfe, &c. *Luk. 14. 26, 27.* and therefore vers. 28. Our Lord Christ
adviseeth men to consider what his service will cost them, before
they enter into it, and *Luk. 9. 23.* He shewes that the cost of his
service reacheth to selfe: It will cost us labour and perhaps blood to,
for it is a combate: it will cost us sweat, and most earnest con-
testation, for it is a race, you must runne, and you must fight for it,
1 Cor. 9. 24, 25. 2 Tim. 4. 7. Luk. 13. 24. 2 Pet. 1. 5. ^a The greatest
services require the greatest paines and cost; besides, I may adde
this, that Temple work, and the building the Lords House, carries
more then ordinary cost; those two books of *Ezra* and *Nehemiah*
will sufficiently confirme this: danger and difficulty is in laying every
stone of this building. The best things and the most excellent, doe
carry with them, ever the greatest cost of paines, and travell, and
substance: The very heathen gods in imitation of Gods service, did
expect the most costly service, and what was offered to them, must
be purchased at a deare rate, *Psal. 106. 37, 38.* The Israelites
served Satan at a dearer rate, then they might have served God.

You have had the Doctrine confirmed; let us now see what is
required in our offering, that so it may be accepted; for so it may
fall out that a man may give a great deale, and yet bee at no cost;
and a man may give a very little, and yet be at a great deale of cost:
as appeares by those that cast in of their abundance into the Trea-
sury, and the Widow that cast in her mite only, *Mar. 12.* And a man
may take a great deale of paines to no purpose, and a man may be at
lesse paines sometime to good purpose: Let us therefore see what
ingredients must goe along with our services to make them hold
waight, and as will make them such as God will own for costly
services; we see how the most costly and painefull services have been
refused, *Isa. 1. 10, 11, 12.* and a cup of cold water that carries no
great expence of cost or paines to give it, shall bee accepted; nay,
the Lord expressly declares himself against Sacrifices of the greatest
expences, *Mich. 6. 7.* Let us therefore examine, what may be re-
quired of those that offer unto God.

First, It is required, that what wee offer to God, should bee
without mixture: It is a frequent complaint of the Lord against
mixtures, *Isa. 1. 22.* their wine mixed with water, and silver be-
come brasse, and tynne was mingled with it; and the like com-
plaint

plaint wee have, *Ezek. 22. 18. Hof. 4. 18.* By which expreffions, was shewed how they were corrupted in their lives, by which corruptions, the service of God was sowred in regard it mingled it selfe with it: It was also forbidden under the Law, that they should plow with an Oxe and an Asse together, or weare linnen and wollen garments, *Deut. 22. 10. Levit. 19. 19.* Neither must they sow their field with mingled seed. The Lord by these ordinary actions did instruct them in his service, how that hee would not have a mingled service but a pure and holy worship, without mingling inventions of men, or our wayes and wills with Gods, though they seeme never so faire and plausible. Swines blood was as good as Sheeps blood, and for colour there is no difference; yet the one was abhorred of God, and the other accepted: Now this pure service of God is the most costly; as the finest flower, and the purest oyle without mixture of brinne, or base ingredients; fine linnen without mixture of wollen, pure gold without mixture of drosse, bright refined silver without mixture of tynne, and simple wine without mixture of water, and the Oxe without the Asse; that is, the cleane without the uncleane, by all which the best services are set forth, being things of the most value and greatest price and cost; to offer a service to God free from our wills mingled with Gods, our pollutions mingled with his holy injunctions, to offer him a service free from our own hypocrisie; our own principles, our own leaven, to offer him a service intirely his, with a totall self-deniall, as it is a very difficult thing to flesh and blood, nay impossible, so is it very costly in regard of the paines and sweat, &c. we must lay out in it.

Secondly, that which we offer to God must be our own: But how can that be? what ever we have is Gods already. I will not trouble you with distinctions of *proprietas, & jus, & donum*; but in brief, that we have may be said to be ours, and Gods too, *1 Chron. 29. 3.*

David sayes, he had prepared of his own proper cost, and yet ver. 14. it was said to be Gods: Therefore when I say our own, I meane

opera bona, may be applied to our purpose, speaking how they can be said to be *nostra*. *Dicuntur nostra, quia a Deo donata nobis, neque quaerentibus, neque promerentibus*: for which hee quotes *Salmeron, Tract. 30. Tom. 5. Nostrium enim quod nobis datur ab alio, ergo & illud quod nobis donatur a Deo*: Sic Christus noster est. 2. *Opera nostra dicuntur, contradistincte alienis*. 3. *Scriptura aliquando ascribit gratiam & gloriam nobis, aliquando Deo*: ut Paulus vult nos nosse per quodam salutem nostram, nos convertere, &c. Interdum ascribit Deo utramque, Deum dare velle & perficere, &c. The same may be said of that we offer to God; sometimes it is called ours, sometimes it is called Gods. Dub. Evangel.

c. An. & quomodo bona opera nostra?

not

not only in respect of some propriety and interest by the Civill lawes of a State, for all the things, and their very title by which the wicked doe possesse them, are impure, *Tit. 1. 15.* but their owne in respect of a higher title, and better interest: as holding all *in capite* in and by Christ, *1 Cor. 3. 22, 23.* he that builds a Church by that which he hath gotten by usury or bribery, or by false dealing which he hath exercised against the Saints, he raiseth a materiall temple upon the ruines and bones of the spirituall temples. He that gives to the poore that which he gets from others injuriously, he serves God upon other mens charges. He that performs any spirituall duty there must be the actuall exercise of a mans own gifts, or else it is not accepted. For, suppose one joyne in prayer with another, and heares a sermon, if a mans owne faith &c. be not engaged in the businesse, though they bee excellently performed in regard of him with whom he joynes; yet this is to offer a service which is not ones owne: no man must spend for God at another mans cost, or be at another mans finding, every one must serve him in the sweat of his owne brows. He that gives that to God which he takes from others, this is theevery rather then bounty. We may speak of mens offering to God, as ^a Civilians doe concerning those that they say may not bequeath or give away by testament; if they be not their own men, or at their owne disposing, or the like, they cannot give.

^a Testis ne-
quens impubes,
religiosus Filius
in sacris, morti
damnatus, &
obes, crimine
damnatus, cum
muto surdus, & ille Qui majestatem laetit, sit cecus & ipse. Vid. Io. ab Imol. in c. qua Ingreddimus
de testa. extra. In every one of those there is some defect, some want; either he is not *sui juris*, or
he wants his senses, &c. Vid. H. Swinburne B. of Civill Law, 2 part of brieffe Treat. of Testaments
and wills.

³ What we offer, must bee free and with a willing mind.
^b Munus propriè est, quod necessario obimus lege, more, imperio ejus, qui jubendi habet potestatem. Dona autem propriè sunt, quæ nulla necessitate juris officii, sed sponte præstantur, quæ si non præstantur, reprehensio est: & si præsentur, plerumque laus inest. Pancirol. de Donis, and he out of Marcan. l. *Munus*, de verb. signif.

Thirdly, that which we offer to God, we must offer freely without constraint, of a ready minde and willingly; we must offer our hearts in the sacrifice we give, and service we perform to God. The Civilians have a distinction betwixt ^b *donum* and *munus*: that is *munus* which is performed upon duty, that is *donum* which a man may chuse whether he will doe or offer or no, as being free in the thing. Whatsoever we offer to God, we are bound to doe it, and so in their sense it cannot be *donum* but *munus*: however, if it be with the heart, we may say in a theologicall sense, that it is a freewill offering; when we offer our hearts, wills, and affections, we offer freely; and then we are said to give to God. That man that doth not offer his heart,

though

though perhaps he may doe much, and give much, as they did, *Isa.* 10. &c. yet their service is not looked on as a costly service, it wants the heart. But he that offers never so little, yet if he gives the heart, he offers cost, he gives himselfe, it is worth a whole world. He gives freely that gives all, though he gives never so little; and he gives as much as any can doe, for he leaves himselfe nothing, that gives himselfe in the gift. This is the cost God looks at more then all the treasures in the world. And therefore *David* in that great businesse of preparing for the Temple, exhorts the Princes of Israel to set their hearts and their souls to seek the Lord, *1 Chron.* 22. 19. *arise therefore and build*, &c. by which he shewes clearly, that unlesse the heart were in the businesse, it would be nothing worth. So when the Tabernacle was to be set up, there was proclamation made, that whosoever was of a willing minde should bring his offering, &c. *Exod.* 25. 2. so also it is observed, *Exod.* 35. 21. how willingly they came and offered their hearts: it is noted likewise ver. 22. and 29. how freely they gave: and *Exod.* 36. 5, 6. it is observed that they were so hearty in the work, that there was a restraint laid upon them that they should give no more. In *1 Chron.* 29. 2. it is said of *David*, that he prepared with all his might for the house of God: and ver. 3. hee set his affection to the work, whence followed his cost, ver. 9. there was great rejoycing, not at the offering, but the willing offering, and that it was with a perfect heart, ver. 9. repeated againe ver. 14. with thanks for a willing heart, and spoken of with humble acknowledgmet, ver. 17. whence we may learne, that it is the heart that makes the sacrifice and service a costly one to the purpose, and that which is accepted of the Lord. He serves God at an easie and a cheapr rate, and indeed he offers sleight stufte to the Lord, which offers a heartlesse, negligent, carelesse service.

4. What we offer to God, it must be offered wholly to him; as it must be *integrè* in respect of the heart, so it must be *integrum* in respect of God. We must not joyne any other with the Lord in our offering; for, if we come to divide in our services, though they be never so costly, yet God hath no share at all, if he hath not all. He that puts his own Interests, or names his own ends with Gods, offers nothing to God, but all to himselfe. He that thus divides, makes sure of all; for God, having right to all (as the true mother of the childe, *1 King.* 3. 26.) will not endure a sharing and parting of his own peculiar. A divided offering betwixt God and our selves, or

4. It must bee offered to God alone, without sharing betwixt God and any other.

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sins, or the world, or men, is not a costly one to God, for it is none at all. The Pharisees did give almes, and fast, and pray &c. to be seen of men, though they were services pretended to be offered to God, and such as cost them paines and money; yet they offered that which cost them nought to God. A man builds an Hospitall, or Temple, or the like, at very great expences; yet if his own name and honour be inscribed on the work; if a mans own honour be twisted with Gods glory, this is not to offer cost to God, but to a mans own selfe. He that gives to God, with respect to himselfe, he doth not so much give or offer a gift, as drive a bargain; he offers to himselfe and not to God.

3. The person must bee fitly qualified that offers.
1. Faith is required,

5. There be some speciall ingredients which are required in him that offers. 1. He that offers any thing to God, must doe it in faith, without which it is impossible to please God, *Heb. 11. 6.* It is said also, *That by faith Abel offered a more excellent sacrifice then Cain, v. 4.* It may be Cain might offer as good for substance as his brother did, but faith put an excellencie into it: or, if this be not the meaning, then we may understand it thus, That by faith *Abel* took more paines then *Cain*, and sought out the best he had to offer to God, whereas *Cain* took that which came next to hand. Faith receives all from God, and offers all to God againe; it sticks at nothing. *Abraham* had rather (I doubt not) have offered his whole estate then his sonne; but Faith offers him, *Heb. 11. 17.* by Faith the godly offered themselves to the greatest tortures in the world, *ver. 35, 36, 37.* and he that offers up himselfe to God, to be a holy, and a lively, and an acceptable sacrifice, he offers the greatest and most costly sacrifice that he can doe.

2. Love,

2. Love is a second ingredient: this is a costly grace. It was Gods love that made him so expensive towards us: *God so loved the world, John 3. 16. that he gave his only begotten Son,* &c. according as a man loves, so he spends. He that loves his sports, spends his estate on them: we are most costly on that vanity that we love. Love will be at labour and cost. *Jacob* served a hard apprenticeship, but Love sweetned it so, that the time seemed but a few dayes, *Gen. 29. 18, 19, 20.* Love is even prodigall, *Ioh. 12. 3.* *Mary* took a pound of oymment very costly, and spent it on Christ, though *Judas* could say, *Why is all this waste?* yet she* (I doubt not) would be as ready to say, Oh that I had more! I can never doe too much for Christ. Love is very laborious and sedulous as well as expensive. Men, we see, take any

any paines for gaine, and that which makes the wheels run merrily is the oyle of love: This the Apostle takes notice of, *1 Thess. 1. 3.* the work of faith, and labour of love.

3. Zeale is required in our cost; and that costs very little that doth not cost us zeale: this will lay out what a man hath, and what a man is, his substance and himselfe. *Psal. 69. 9.* and *Ioh. 2. 17.* wee may see how *David* the type, and *Christ* the Antitype were eaten up by zeale of Gods house; this is it which heightens the affections, that drawes out all the treasures of the soule, that transports the affections, and sets an edge on them, and is like *Elijahs* fiery Chariot, in which the soule rides, and is carried in the service of God. The zeale of the affections is the expence of them, they are set on broach by zeale, and they will all run out and be exhausted for God. Zeale is the flames of the soule, which waxes and consumes all in the soule for God: it puts a note and stamp of eminencie and singularity on every thing. Love, if zealous, is strong as death; it is a transportment and ravishment, that is the high note of it. Thy faith, if edged with zeale, riseth up with confidence and full assurance: Thy selfe-denyall, if zealous, is a kind of selfe-cruelty; thou wilt out with thy lustfull eyes, and off with thy offending hands: Thy patience, if zealous, is hardnesse and long-suffering, and great suffering, and extreame suffering; and all suffering. The riches of the heart lye in Zeale, and are laid out by Zeale: It is the strength of the soule. As it was said of *Sampson*, that his strength did lye in his haire, and when that was cut off, he was as an ordinary man: so I may say of zeale, the strength lyes there; take away that, and a man becomes an ordinary man: There cannot be a costly sacrifice without the fire of Zeale.

3. Zeale.

4. Prudence is required: It is the sacrifice of a foole without prudence. Under the Law there was a speciall command, that every sacrifice should be seasoned with salt, which is the * symbole of prudence; what we offer to God must cost us the expence & travell of the brain, as well as the sweat of our browes and the best of our substance. We must cast about and contrive the best way wee can to lay out our selvs in that we offer to God. *Christ* puts us upon that course by shewing us how that men if they be to undertake any great businesse, will first sit down and consider, and wisely fore-cast with themselves what way and by what meanes they may bring about their designs, *Luc. 14. 28. 31.* He that is not a good husband for the Lord,

4. Prudence;
Notatu dignum
est, Deum volu-
isse sacrificia om-
nia, & oblatio-
nes sale condi-
re, & mandato ter-
repetito, *Lev. 2.*
13, ut designare-
tur symbolice
omne sacrifici-
um & sapientia
& prudentia, &
sale integritatis,
in corruptionis
& innocentie
condiri debere.
Frid. Sphanth.
Dub. Eusng. 91.

A Sermon preached before the

and a wise Steward in improving things for the best advantage for God, he may lose all his cost, and therefore there must be a cost of wisdom in what we offer to the Lord.

5. What is offered must be given up by the hand of a Mediator.

5. It must be offered by the hand of a Mediatour whatever we present to God. He that offers the best sacrifice in the world to God, but doth not offer it by the hands of Christ, offers a sacrifice of no worth: wherefore in the Law anciently it was commanded, that though the sacrifice were a male and without blemish, so that there could be no exception against the sacrifice; yet it was to be brought to the Priest, and to be offered by his hands, *Lev. 17. 3, 4. &c.* The Priest was to slay it, and to offer it; it was death to do otherwise. In like manner now it is: Suppose a man prays, or heares, &c. and he doth it in the most exact manner; yet if he presents these services in his own name, and not in the name of Christ, if he doth not bring his sacrifice to the Priest the Lord Christ, and that he offers it in his name, it will be loathed. It is not because we perform a duty in the most excellent manner, that it is accepted, but because Christ our High-Priest presents both us and our services to the Lord: So that if a man should offer as many sacrifices as were at the Dedication of *Salomons* Temple and all without blemish, and that the persons were clean that offer them, and that all qualifications did meet that are required; yet all these are accursed, if they be offered in their owne name: the least things that were offered, even an Ephah, or a Gomer, or a payre of Turtle Doves, or a mite, were accepted from the hand of the Priest, when rivers of Oyle should be refused, if presented otherwise. This is set out in the type, *Levit. 5. 8. ad 11.* every sacrifice must be sprinkled with Christs blood, this is the chiefe ingredient; his incense must go along with the sacrifice, and then he will smell a sweet smelling savour, *Levit. 10. 11. & 16. 11, 12, 13.* All our performances must be dipped in his blood, and be presented by his hands, and then the Lord will accept them; for in him alone he is well pleased: those services are costly indeed that are besprinkled with Christs blood, and offered up by Christs hands.

Having confirmed the Doctrine, and shewed how we must lay out our cost for God, I proceed in the next place to propose some Considerations to move you to the practice of the dutie.

1. He that layes out his cost for God, especially in Temple-work, layes up a treasure for himselfe; he lends to the Lord, and he will be his pay-master. If any thing in the world can put God in debt to the creature

Motives to persuade to the practice of the doctrine confirmed.
1. He that layes out for God layes up for himselfe.

creature; this will; he is pleased to enter bond (as it were) for payment of all arreares in this kinde. So it pleased God to order things, that though there was a whole tribe taken out of the number of the children of Israel to serve at the Sanctuary; yet when they came to be reckoned the second yeare, and the tribe of *Levi* was left out, it is found that the number is just the same to a man as it was before that tribe was taken away, as appeares by *Exod. 38. 26. & Num. 1. 46.* the summe in both, six hundred thousand, three thousand five hundred and fifty men; So that there were so many young men of 19. yeares old as now supplied the want of the Levites, which were set apart for Gods service, that the people of God might see that they should be no losers, though they gave a whole Tribe to God. There is a blessing promised to them that set about this Temple-work, *Hag. 2. 18, 19.* And how were *David*, and *Salomon*, and *Ezrah*, and *Nehemiah* blessed in the work? How was *Hezekiah* blessed, and all the people also, with abundance, after they brought offerings to the house of the Lord? *2 Chron. 31. 10, 21.*

2. The Lord takes speciall notice of all those that doe engage themselves in this Temple work; he takes notice of all particulars, that he may be sure to reward men accordingly. 1. He observes if a man have but a disposition to a good work; he lookes into purposes of a mans soule; they stand not for cyphers before him, but carry great weight with them, *2 Corinths. 8. 10.* How well did God take the very purposes of *David* in this businesse? *2 Chron. 6. 8.* 2. He takes notice of the time punctually when men doe set about his work, he puts down the day of the month in the Almanack of Heaven, *Hag. 2. 18.* and this is onely that he might blesse them from that day forward. 3. He takes notice of what men doe give to his work, to a shekel, *Num. 7.* So also *1 Chron. 29. 6, 7, 8.* is set down what the Princes offered; likewise *Ezra 2. 68, 69.* there is set down to a dram of gold, and the pounds of silver which were offered: he hath his book of accounts, in which he sets down exactly the gifts to Temple-work, that he might require them to a dram, and to a shekel; nay, that he might pay use for what they so lend. What an honour is it that the contribution-money, and the names of those that gave, should stand upon record to all posterity? 4. He takes speciall notice of the willingnesse of mens hearts in his work, and therefore it is often set down, how willingly every one offered to the Tabernacle, and

2. The Lord takes exact notice of persons and their behaviour in this businesse that he may accordingly reward them.

to the Temple, *Exod.* 25. 2. & 35. 21, 22, 29. 1 *Chron.* 29. 9. their willingnesse twice observed there, and v. 14. taken notice of again; v. 17. twice more spoke of; the Lord looks on this in regard he requites men according to this, 2 *Cor.* 8. 12. If there were any that did offer unwillingly amongst them before cited, they are not taken notice of, as being unworthy the very naming. 5. The Lord take notice of mens carriage and behaviour in the businesse, how they doe advance his work or hinder it in any kind, that so he may deal with them accordingly; he observes what paines, as well as what cost men are at, *Neb.* 3. how they did carry on the building of the Temple; what part such a one built, and what part such a one; what proportion and measure they had, how farre they went: It is noted of some of the builders, how they repayed, and laid the beames, and set up the doores, and the locks, and the barres, ver. 3, 6, 13, 14, 15. the Lord takes notice even to a barre, a beam and and lock; he observes further, how they went thotow with the work, it did not stick on their hands; he observes of one, how he and his daughters did ingage themselves, v. 12. the weak endeavours of this sex shall not be omitted, v. 5. there is a note of ignominy set upon the nobles of the Tekoites, and others, that either did withdraw from the work, or hinder it from going forward. *Neb.* 3. 5. it is said the Tekoites repaired, but the Nobles would not put their necks to the work, the Nobles stigmatized; then, chap. 4. 1, 2, 3, 8, 17. you have the reproaches and affronts set down which the enemies did offer to them that were in the work: Vpon that you have set down the valour, courage, and resolution of those that did fall to the work maugre all oppositions whatsoever, v. 16, 17, &c. then ch. 6. you have a treaty propounded, but not yielded to, v. 10. &c. they would have drawn him perhaps to propositions; but *Nehemiah*; as he will not send to the adversaries, so neither will have to doe with them when they send to him: Then you have set down what intercourse of Letters there were betwixt the Nobles of *Judah* and *Tobiah*, and how there was an oath passed from them to him, in regard he was a great man, v. 17, 18. It is set down also how these treacherous Nobles did extoll *Tobiah* to *Nehemiah*, and told *Tobiah* what ever he said of him; upon which *Tobiah* sent him Letters to make him afraid. The Nobles of the Tekoites, and the Nobles of *Judah* have a very ill name in this whole work. Hence we may observe, that God takes speciall notice

of underminers and opposers of the work, and sets a black coale upon them, that in due time he may remember them according to their deeds. Wherefore, since God doth observe every mans carriage so exactly as he doth in that work, which doth more immediatly concern his own glory, every one had need be the more carefull to approve themselves faithfull and diligent in that work, and to offer themselves most willingly in that service.

Thirdly, A third argument, to offer to God all our labours, and to be at cost in his service, may be drawn from those that are at so much paines and cost in the building of Babel, and in opposing the building of the Lords house; they move every stone, they leave nothing unattempted, whereby they may retard, or put back, or obstruct any way that building. It costs them not only a great deale of paines and vexation of spirit, and vast expences, but the losse of their soules to boot. Let us but look on the Antichristian party in this Kingdome, and see how industrious they are, how vigilant, how wise in their generation to make use of all advantages to promote their designs; they doe not offer to the Divell that which costs them nought: hee is a hard Master, and his service is a very troublesome, dangerous, desperate service, and yet how zealous are they in it? How many lives have been sacrificed in it? Let it never bee said, that Satan should have more cost bestowed on him, more paines, and care, and time laid out in his drudgery, then the noble, and honourable, and glorious work of God, now in your hands, should have bestowed on it.

3. An argument from the builders of Babel.

Fourthly, The excellency of the service, together with the difficulty, should be a great incentive to the work, to draw out your cost, and lay out your paines in it. This to a noble spirit is one of the greatest perswasives; which to a low, degenerate, poore spirit, is a discouragement. If it be matter that carries weight and importance in it, and that it is

4. From the excellency of the work: this respects noble spirits in a speciall manner.

— *dignus vindice nodus,*

who so fit to undertake it as one of *Dauids* Worthies? Now there is something in noble persons, truly noble, which as it is an incentive, so likewise it is an engagement on their spirits, that they of all men should undertake the most difficult service, and the most excellent, which is the building the Lords House. It is said concerning water that comes from Springs and Fountaines, that it will ascend and rise in a Conduit or Cisterne so high as the head of the Spring

Spring

1 In *Indian* we
 have him thus
 speaking, *Bap-
 tista, kate-
 gōrōnday me
 wōdōs ēti au-
 tisato, diqwevo
 tōw pōwōdōd,*
 &c. And *Vario*
 says thus, *uti-
 le est civitati-
 bus, ut se & vi-
 forces, etiam si
 falfum sit, ex
 dis genitor effo
 credant, ut to-
 modo animus
 humanus, velut
 divine scriptis
 fiduciam ge-
 rens, res magnas
 aggredies pra-
 sumat uolens,
 agat uolens,
 & ob hoc
 implicat ipsa se-
 curitate felici-
 tatis.*

b Apud Manti-
neam, quibus-
dam dissuaden-
tibus, ne cum
adversar is,
quod numero
plures essent con-
figeret: cum
multis (ait)
conflicere o'p'or-
tet, qui multis
velit imperare
Erasm. Apo-
steg.

Spring lies, but no higher : so it is with the spirits of men, those that are of a low base descent will not rise up to any high employments ; but those that are of a high descent rise up without forcing or constraint to the highest enterprises : Hence it was, that the ancient Heroes did desire to be accounted of the off-spring of the gods, and men did desire to perswade great persons that they were so descended, that so their spirits might be raised up to their spring-head : *Alexander* thought it very condu cible to him that he was esteemed the Son of *Jupiter*, for he was feared by reason of this opinion men had of him, by the Heathens. We shall finde the Ancients very ambitious in this kind ; so the *Romans* said they were descended of *Mars* and *Venus* ; *Hercules* and *Persus* are reported to spring from *Jupiter* ; *Seleucus* of *Apollo* ; *Augustus* and *Scipio* of a Dragon : and the maine reason was, that they might have a greater engagement on their spirits to doe nobly : Whence also it was, that men of low parts, and such as would not or could not undertake great matters, were called *terra filii*. So that it is cleare, that noble spirits have great engagements on them for the undertaking of great designs : It lies more upon them then upon other men, they seeme to degenerate, when they begin to feare or draw back.

A truly generous and noble spirit is so far from being discouraged by difficulties, that, like the Palm, the more weight it hath laid upon it, it gathers strength the more to encounter the Assailant. Hence it is, that those that stood before the Throne had palmes in their hands, the enigne of victory. You have a remarkable instance of such a spirit as wee speak of in *Caleb*, *Numb. 13.* when the Spies had seen the *Anakims* and *Gyants*, the walled Cities, and those multitudes of enemies, *vers. 28, 29.* their hearts began to faint; but *Caleb's* spirit did rise at them, and he said, *Let us goe up at once, and possesse it, for we able,* *ver. 30.* but the others hearts failed them, *ver. 31.* So againe, when these white-liver'd Spies did discourage others by their feare, *Caleb* shewes his courage, *chap. 14. 9.* and sayes, *They are bread for us:* It is said of him, he was a man of another spirit, *ver. 24.* It was valiantly resolved by *Agis*, when he was dissuaded from going against his enemies, because they were more in number, he said, *He that will conquer many must encounter many.*

That this may further appear to your Lordships, give me leave to confirm this fourth inducement to the great work of God by some special argument respecting the condition of your persons: First,

First, it hath pleased God to place you as *stars* of a greater magnitude in a superiour Orbe; now it is certain, that by your light and influences, which you may diffuse farther then others; you may doe much more then others can do in any great businesse: for to whom the Lord hath given such eminent talents, who is so fit to conquer the greatest difficulties as they are? these are the Chariots and horsemen of a State: if these do not undertake great things, who should? God looks for more to whom he hath given more: If those that are the vitalls of a body politick do not undertake the weightiest businesse; how can it be expected, that those that live in a manner upon their influences should: When the Lord hath any dangerous service and difficult, who is so fit to say, here am I, send me as a *Jeramy*, *Jer. 6.8.* doth not the cause of Christ say now, who is on my side, who? Is it not now said, who will defend me now, I am bleeding and sinking? Who so fit as Nobles, and honourable persons, they are fittest to engage for a noble and honourable Cause? who so fit to deale with difficulties like *Goliaths* and *Anakims*; as our *Sampsons*, *Jeshuabs*, *Dauids*, *Calebs*, *Nehemiahs*, *Zerubbabells*, men of excellent and noble spirits. Every qualification is a particular engagement, and strongly binds you to the greatest services; the greater Wheels and superiour Orbs must move others. Wherefore, as the Elders speaking to *Boaz*, prayed that his wife might be like *Rachel*, and like *Leah*, which two did build the house of Israel; and to him they said, do thou worthily in Ephratah, and be famous in Bethlehem, *Ruth 4.11.* The same I wish of your Lordships, that you may build the House of God and do famously in England, and as those Nobles did we read of *Num. 21. 18.* make use of their staves, which some think were Ensigns of honour, to digge a well for the publike good; so I wish that you would make that use of your honours for publike service; which as they are glittering, to make you more conspicuous then others, so are they binding to make you more serviceable.

Secondly, As noble persons have greater advantages in regard of qualifications, so they have greater advantages then others in respect of the opportunities presented to them, to carry on the most difficult services: causes and persons become humble suiters to men in great place, and expect shelter and protection from their wings; opportunities are candidates, and become petitioners to them.

Who hath so great an advantage to discover dangers at a further

Arguments respecting the condition of Nobles and your Lordships in a speciall manner.

ther distance, as those that like *Saul* are taller by the head and shoulders then other men? Or those that are placed in the watch-towers of a State: Who hath opportunity to doe more, then those that when they move, doemove whole legions at once? you are as the Magazines and Treasures of the State, you have opportunity to furnish out thousands, with amunition, and artillery for service: by how much the more that others doe depend upon superiours, by so much the more opportunity they have of doing good: you stand upon the vantage ground in regard of others, and by that means you may the more promote and carry on the cause of God.

Seneca sayes, concerning private men, that their virtues have that unhappinelle that *prinsquam apparet diu lustrantur*, yet they are recompenced in this *quod & vitia tenebras habent*, but hee sayes more-over, *nullis magis cavendum est qualem famam habeant quam qui qualemque habuerint magnam habituri sunt*, de Clem.

De Non ad rationem, sed ad similitudinem vivimus, Sen.

Thirdly, The eyes of God and man are upon you, and upon eminent persons more then on others: It is expected that you should be the *Primipili*, the *Antesignani*, the first to set upon difficulties: men look at you that they may write after your copies; your actions being written in capitall letters; men usually make such as you are, their levell, and a yme, and square, and rule. A godly noble man is, *norma publica*, he is as a publike standard, men walk by his rule, and measure themselves by his line: If a publike person failes, he murders the expectations and hopes of thousands at once^b; just as you doe, others will doe the like, you see when *Abimelech* cut down a bough and laid it on his shoulder, all the people did the like, *Jud. 9. 48, 49*. God Almighty expects more from you, and from such as are of eminent parts; for as he hath drawn some fairer characters and prints of his own image with his finger in their soules; so he expects they should hold them forth that others might copy out their excellencies; besides, God hath been at greater cost and charges with you, he hath maintained you at a higher rate, he hath laid out much of the treasures of his goodnesse; and hath spent upon you a great deale of the riches of his bounty on you; and therefore hee doth expect, and will require a greater account from you, then from men of an inferiour rank; to whom much is given, much will be required; *Luk. 12. 48*.

Fourthly, Then a fourth argument, may be taken from the successe that you are like to find in carrying on this work. Doe but see what an encouragement *David* had, so farre as hee went in this work, how did the Lord prosper him, and what exceeding great provision did he lay in for the work, *1 Chron. 22. 2, 3*, &c. then see how the Lord encouraged *Solomon*, vers. 13. and how did the work goe

on and prosper in his hands. Again, consider how God did engage himselfe to those that did rebuild the Temple, *1st. 44. 28. & 45. 1. 2, 3, 13, 14. Hag. 2. 4, 5, 8.* The Lord that has the disposing of power and riches, and all things in his hands, promiseth that they shall be subservient to that great work, to which also, wee adde *Zech. 4. 5, 6.* where the Lord engageth himselfe in a speciall manner, to promote and carry on that work, in a wonderfull and extraordinary way: Whence I argue, that if the Lord was so gracious as to promise, and to performe his word to them that were engaged in his work antiently, then surely, hee will doe it now; if to them that were employed in building the materiall Temple, much more to them that shall lay out themselves in building the mysticall House of God, by how much the more this doth excell the Type? There might be set down many other encouragements, but I forbear in regard I have done it in another discourse before the other honourable House.

I come now to make some use of this, and to apply to our selves. There be divers sorts of people to be reprov'd. First, those that are very surly and churlish towards Christ and his work: if you come to them, and desire their assistance and furtherance in the cause of Christ; they, like as *Nabal* did to *David*, give a very dogged answer, *1 Sam. 25.* *David* sent to him in his distresse for some reliefe, and he answered *David's* servants, and said, *Who is David? and who is the son of Jesse?* and ver. 11. *Shall I take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto whom I know not whence they be?* Just such an answer you have from many, they will say, they must maintaine their families, they have wives and children, and they cannot spare what they have provided for them to give to they know not whom: they may well say, for they know not whom, for Christ is unknown to them: They are of *Judas* his minde, who when he saw an alabaster box of precious ointment poured on Christs head, he said, *To what purpose is this waste?* *Mat. 26. 7, 8.* And *why was it not sold, and given to the poore?* but the Text takes notice, that he spake this, *not that he cared for the poore, but because he was a thiefe,* *Ioh. 12. 5, 6.* so we have many that say, to what purpose is all this waste? counting all lost that is laid out for Christ and his cause: their friends or estates that are lent to Christ, they are all lost. Is it possible to be a loser in that service, where the losse, if it may be so called, or rather the laying out, is a

Use, first of these
proofe to di-
vers sorts of
people.

laying up, and the expence is the greatest gaine. That man that breaks by his expences in this service drives the most profitable trade, he breaks into treasures and abundance: his few graines and drams and mites, are exchanged into pounds and talents. Doth Christ speak paradoxes or falshoods, when he speaks of gaining by losses? *Mark 8. 35. Whosoever shall lose his life for my sake, shall save it.* Doth not he drive a good trade, and is it not a very faire exchange that gets an hundred fold? and doth not he speak true, that tells us this for a truth, *Matth. 19. 29.* whatever a man loseth, he shall have an hundred fold here in this life, besides everlasting life hereafter. Thus by a sacred usury men lay forth their poverty for treasures, their nothing for all things. They are very ignorant that talk of losses in this service; they may be at cost, they cannot be at a losse.

Secondly, there be a second sort of people to be reprov'd, who count that their chiefest gaine which is filched from God and his

^a I am sorry that we are fallen into those times, in which men, under a pretence of Antichristianism, do detain Church dues, though these were before ever the head or hornes of the beast did appear so as to be taken notice of.

Origen speaks of Church rents, *Hom. 38. in Matth.* and *Eusebius* of a house belonging to the Church, which he complains was taken away by *Paulus Samosatenus*, lib. 7. c. 24. then you have the edicts of *Constantine* and *Licinius Imp.* to this purpose, *Euseb. Lib. 10. c. 5.* It was the care and piety in ancient times to give and so firmly to entail an allowance liberall to the ministry, as that the injury of the times should not change and alter the property so farre as was possible, *Synod. Rom. sub Symmacho Anno 503. tota contra invasores Eccles. Concil. Meldens. c. 5. Concil. Gangrenf. c. 8. Aurelian. Conc. 4. An. 543. c. 19.* the words of the *Synod 3. sub Symmacho in exemplari constituti de rebus Ecclesie conservandis*, are very full to this purpose. *Ne unquam predium &c. quocumq. titulo atq. commento alienentur. Si quis vero aliquid eorum alienare voluerit, inefficax atq. irritum judicetur, sique faciens, vel consentiens, accipiensq. anathema.* If these were times of ignorance, God grant they do not condemne our seeing times, *Vid. Sir Hen. Spelman de non temerandis Ecclesiis.*

people and cause: among these I reckon those that detain unjustly the Ministers dues^a. These be farre from *David's* temper, who would have thought himselfe the poorer rather, if he had not laid out his riches on the work of God. Many there be, that make it their businesse to keep back whatever they can from Christ; but let them be afraid of this by the example of *Ananias* and *Sapphira*, who were both smitten with sudden death for their keeping back and lying together, *Acts 5. 2. 5. 10.* How many are there that have builded themselves upon the ruines of the Church, and raised up their families upon that cost that others have bestow'd on the Ministry and Saints. But all such gaines will prove like the gold of *Tholomee*, or the *equus Sejanus*, that never thrived in any hand; or like the coale stollen from the Altar by the Eagle, which when it was brought to her nest, set it on fire: There goes a privy curse, and there

there is a secret hidden worme at the root, that will eat out all such mens ercrease. It is a design that carries much of hell in it, to make a poore, and so by that, meanes you shall be sure to have a base, illiterate, flattering Clergy. We read in story, of two great persecutions of the Church; the one under *Dioclesian*, the other under *Julian*. The former intended to root out all Professours, & *occidit omnes Presbyteros*, he killed the Preachers; but for all this, Religion (as if it had been manured only) sprang up the more and flourished. But the other, *occidit Presbyterium*, murdered the Presbytery; for he took away all the meanes that was allotted to maintaine the Preachers of the Gospel; and this was the most desperate persecution of the Church.

*Vid. Euseb. hist.
Eccles. l. 7. c. 3.
Niceph. l. 7. c. 3.
Theodor. l. 3. c. 6.
Niceph. l. 10. c. 5.*

Thirdly, they are to be reproved, who are contented to be at some cost for God, but not at much: some that have been at cost in some kinde, in some part of their substance; but the cost of their hearts, the travell of their braines, the desires of their soules are bestowed on the building of *Babel*: they lend a hand unwillingly to the one, but a heart most willingly to the other: they lend a shekel to the one, and give a talent to the other; they thus make friends of unrighteous Mammon, but when they faile, they shall never be received into everlasting habitations: they give full weight, heapt up and prest down to the one, but a gomer or an Ephah shall serve the turne for the other. Some there be that offer their service, but it is as those did *Ezra 4. 1, 2*. and they will help to build the Lords house, but it is only that they might hinder the work, and destroy the building. I could wish that as those were refused by *Zerubbabel* and *Ieshuab*, and the chiefe of the Fathers, who told them, they had nothing to do with them to build an house unto their God, but they themselves would build an house unto the Lord God of Israel, *vers. 3*. that such as these (and we have abundance of them) had never been entertained in the Lords work and service.

Fourthly, there be some that are at cost, but it is rather for the building themselves a name, then the Lord a house. They are at cost, but it is as men that lay out their money for a purchase; they drive a bargain for themselves: they seeme to be very zealous, and they will tell you so, as *Iehu* did, and say, *Come see my zeale for the Lord*: If you did not see it, the Lord should have no more from them, then he should have had from the Pharisees, if a trumpet had not been sounded before them, *that they might have glory of men*,

Mat. 6.2. they have so interwoven their own interests with Gods Cause, that as they have handled the matter, it looks like a linsley woolsey stufte, and they have twisted them so fast and so close together, that now it will be a very hard matter to sever between them.

5. There be that offer to God their own, but not that which God will own, even bastards of their own begetting, and God must father them, that which beares their own image and superscription, and not Christs; they stamp institutions of their own, and baptize them in the name of Christ; they bring models spun out of their own brain for the most part, like a Spiders cobweb woven out of its own bowels, and these (as Spiders doe) they will hang upon the Lords house, as the richest ornament they can bestow. Look on the whole frame and modell of the Papacie, and see if from the Pope with his long, &c. of Church-officers, down to the Apparitor, it be not a humane creation, there be some of whom I say no more, but onely I think are too bold in this, that they entitle Christ to coyne fetcht out of their own mint, but Christ will never own creations and productions of mens brains, nor will he accept of any coyn that is offered to him in the building of his house, but that which beares his own image: you know that counterfeit coyne though it beare as a similitude with the true, yet it carries treason in the very forehead of it: You have severall sects walking in severall ways, speaking severall languages, all helping to build, they say, the Lords House; but if a man may judge by the confusion of tongues, it is a *Babel*; however those frames of mens setting up, and those models of their creating, may seem to be very like the Lords, yet men should not be so bold as to mak any like his, as it was said concerning the anointing oyle, *Exod. 30.31, 32.* and when they have made it like his, put it off in his name; this is to offer a great indignity to Christ. a I think that many had come neerer the truth in matters of the Church, if they had not thought so stiffely, and peremptorily affirmed, that they had found it; every one insists upon his own *supra*, and thinks every one out of the right way that is not in his: I may say of these as a very b learned Author doth concerning *Aristotle*, that many things are uncertain, many defective, many superfluous, and many

It was truly said by the great Philosopher, *Multa simul- tis veris proba- bilitate apparent* But as the great Oratour sayes, so say I in this case, *Ut pulcherrimum judicem esse vera videre, sic pro veris falsa probare turpissimum est.*

Apud me constat multos plurimum potuisse ad detegendam veritatem, nisi se illam penitus arripuisse credidissent. Pet. Gassendus in pref. in 1 lib. exercit. paradox. adversus Aristoteles.

b Petr. Gassendus Exercit. 4. contr. *Arist.* asserit maximam esse incertitudinem doctrine Aristoteleae. Exercit. 5. asserit & probat quod in numeris deficiant. 6. quod in numeris superfluant. 7. quod in numeris fallant. 8. quod in numeris contradicant apud Aristotelem.

fallae

false, and many contradictions, and therefore I conclude them not fit to be offered to the Lord. You have in *Lucian* and *Boetius* and others, *Sophia* brought in miserably complaining of the unworthy usage of the pseudo-Philosophers, who did usually put their falsities under her name, and canonize their errors under the name of truth: Sure I am, Christ hath as great reason to complain of some, who when their errors are pursued, fly to him as to a City of refuge, and shroud falsehood under the wing of truth. It is come to that passe now as it was in Philosophy, that solecismes and barbarismes in the businesse of Christs Church, are accounted exquisite and absolute patterns to be commended unto others: I forbear to quote some bloody tenets and licentious doctrines, all offered to Christ as his own institutions; what they speak and write, is as if it were *à tri-pode*, you must not question it, and as if there were an infallible *divus ipse* upon what they deliver for truth, it hath a passport among many, and travels up and down without question or controule: Such also is the frenzie of many, that as one speaks concerning the d great Philosopher, they had rather erre with their masters and Lords of their faith, then speake truth with others.

c. latabant quidam solecismos esse laudes & gemmas Philosophorum; if you finde fault with their Hæcietates, & aliquidates, and their absurd incongruities, they answer you with laughter thus, Non curamus de verbis, sed de

sensu. vide copiose de his Hermol. Barb. Scalig. Exercit. Patricium Aristotelomasti. Discussion. peripatet. Gassendium, &c. d It was the saying of a professor of Philosophy, mallet se errare cum Aristotele, quam bene sentire cum aliis.

2. I come now to a use of Examination and enquiry into three things: 1. What cost we have been at for sinne: 2. What cost we have been at for God and his service in generall. And 3. what cost we have been at with the Cause of Christ now at this time amongst us.

1. Let us call our selves to some account concerning our accounts and expences in and upon sinfull courses, that so we may be humbled before the Lord this day. I feare that Tekel may be written upon what we have done for God, which was one of the words of the hand-writing, that appeared on the wall, *Dan. 5. 27.* I feare that we being weighed shall be found too light; but our service for sinne hath been in a full measure, pressed down, and heaped up, and running over. Let us consider of all the yeeres that we have lived, what have we laid out for God, what expence of time have we been at for him; Have we given him the tyth; I would we had.

The second use is, of Examination and enquiry after 3. particulars.

1. The first enquiry is to know what we have spent upon our sinnes, what cost we have been at against God.

If



If our time were weighed in the ballances, we shall finde that wee have been at cost but with minuts for God, and hours for sin, at hours for God, and dayes for sinne; at dayes for God, and weeks and months for sinne; at weeks and months for God, and whole yeers for sinne; at some spare time for God, *hora subsiciva* must serve him, and at apprenticeships with sinne.

2. Look at your cost of strength and paines, on whom have we bestowed the first fruits of our strength, the creame and flower of our selves and faculties, when we did run fresh and quick like vessels newly set on broach, who did we draw forth our selves to then? the diseases and aches in your limbs and bones will tell you that you doe possesse the sinnes of your youth, *Job* 13. 26. so that we had need make that prayer with *David*, *Psal.* 25. 7. *Remember not the sinnes of my youth*; we may put in, nor of our riper age, in regard the strength, and vigour, and activity both of the one and the other have been given to sinne.

3. Look into your bills of accounts, and into your idle expences, and see who hath had most of your estate, of that kind of cost: Consider and be ashamed, have you not been at a great deale of charges about things of no value, and even fish with a golden hook (as *August. C.* said) for things of no price. Consider, have none of you maintained more brutes meerly for pleasure, than you have members of Jesus Christ. I feare some of your sinnes have been very costly. In the great book of accounts which the just Judge keeps by him, you may perhaps finde pride bringing in her bill with a prodigious *Item* of so many hundreds or thousands it may be upon her score: Then you may find luxury, and riot, and excesse come in with *items* of so many Lordships exhausted for us; so many rents of thole and those farmes and freeholds spent on us. Then come in Hawkes and Dogges, and horses, with a black crew more embuirished then the beasts they look to, these bring in so many tenents rack-rents, and so many tenants ruines for us. Then covetousnesse and oppression, &c. they bring in their bills and *items* written in blood. *Item*, so many skins slayed off the backs of the poore, to cloath their Landlords. *Item*, so much flesh off their backs to feed them. *Item*, so much blood drawn from them, to furnish their great Lordswith drink: Such a complaint in the like language was made against the heads of *Jacob* and the Princes of *Israel*, *Micah* 3. 2, 3. Then you have playes, and gaming and heathenish sports

*Aureo hamo
piscantur, qui
magno sumptu
aut periculo, de
rebus parvis di-
micent.*

sports come in with vast Items, and great summes squandered away upon them; besides the cursed lyes and oathes which come in as supernumerary to the account. I must not forget one that wipes her mouth, and saith I have done no ill. *Prov. 30. 20.* she brings in as costly Items as any. She hath an Item for so much in fardels and tines taken up at such a time for suites of apparell. Item, so much in an entertainment at a banquet, so much in Pearles and Diamonds, and Jewels to adorn me. The Physicians and Apothecaries they bring in their bills, with an Item of so much for curing such a disease, procured by a surfeit of drinking, and intemperate dyer and by other wayes which I leave to those that heale them, to tell of them. Then comes in the flattering trencher Chaplain, that flatters his Lord and Master in all these sinfull expences, and dares not open his mouth against them, he brings in a bill much like the rate of *Micaiah Levite, Jud. 17. 10.* ten shekels of Silver a yeare, a suit of apparell, and victuals: But you will say, this is to be reckoned amongst expences for God; no, by no meanes, for this is not so much as the hire of a whore, which was not to be given to God, *Deut. 23. 18.* It is a base contemptible summe that the Levite brings in, but it is too much for him that could see his Lord spend so much sinfully, and not tell him of his abominations.

^a Doe but see what a catalogue of vanities these kind of women carry with them, and those very costly ones to, *1/a. 3. 18, 19, 20, 21, 22, 23.*

Alphudus hac diei potuisse, & non potuisse refelle.

I feare the Lord is now reckoning with our Kingdome, for these and the like expences, and will proceed to take a very strict account for the hundreds, the thousands, and ten thousands, and millions that have been spent, and spilt, and cast away upon our sins. Our sins have been costly, and now they be bloody sinnes. We have not served sinne with that which costs us nought. The very superfluity of *England*; and the expence of the second and third courses would have maintained another Kingdome: Nay, perhaps they might have gone neere to have maintained the whole family of *Christ*. (I speak of the true members) here below; for nature is contented with little, and grace with lesse.

I feare we have been at more cost to purchase vengeance and calamity, hell and confusion, then we might have been at for peace and the Gospel, heaven and happinesse. *Demostrations*, though not for conscience, yet for cost sake would not lye with that famous

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Strumpet of *Corinth*, he said he would not purchase repentance at so deare a rate. I could have wished we had not been at so much cost to purchase so much misery.

Secondly, Let us take a view of our cost, for God and Christ. We would all of us be counted the servants of God, and heaven is in our desires, if it be not in our earnest endeavours; all of us would have the crown of righteousness, but all will not goe to the price of it; they are loath to fight for it, and to finish their course; and to keep the faith which must goe before the crown, *2 Tim. 4. 7. 8.* We would all have the penny, but wee care not for working in the Vineyard, and bearing the burthen and heat of the day: Wee would all have the reward at the end, but we care not for running the race; we would all enter into glory, but we doe not like this striving to enter: men therefore, beat their bargain as low as they can, and saine they would bring down the price of heaven, they are not good customers, they undervalue the commodity, they seeme to bid faire many of them, and *Agrippa*-like are almost perswaded; but since they will not come off roundly with the Merchant, and sell all that they have for Christ, but come neare the price, and not come up to it, and almost reach it, but not altogether, they shall altogether goe without it: Such as these, bee like those sordid Jewes, that valued Christ at the rate of a slave, as it is said, *Zech. 11. 13. a goodly price, I was prized at of them, &c.* Men will bee contented to be at cost for any thing for vanity, that they may have it in possession, rather then for glory, which they look on in reversion, but are much mistaken in the thing.

Now when all costs and charges are to be cast up, and all accounts to be brought in at the last day, then will Christ bring in his arrears, and he will then tell how we would not bee at cost for him; they will have a sad reckoning, to whom Christ will say at the last day, as he is brought in speaking, *Mat. 25. 42. 43.* You indeed professed to love me, but when *I was an hungred, yee gave me no meat, you would not be at the cost of a piece of bread with mee; when I was thirsty, you gave me no drink, you would not be at the cost of a draught of drink with me; I was a stranger, and yee took me not in, you could not afford me a little roome, or lodging in your house; I was naked, and yee clothed me not, you would not be at so much cost as bestow cast clothes upon me: sick, and in prison, and yee visited me not: When by reason of ill dyet, and hard and cruell usage in prison,*

I was ready to be starved, you would not so much as provide some comfortable thing for me, that might have refreshed me: How shall I say that you loved mee, when you suffered mee to beg and starve, and goe naked, when a little cost, only your superfluities would have supported and mainained me in good fashion. Then for the profession of the Gospel, he will bring his accounts in for that, he will then shew how that men like the foolish Virgins did procure lamps, and would be at the paines to trimme them perhaps, and likewise, to goe forth to meet the Bridegroom, but they would never bee at cost for Oyle, *Matth. 25. 12.* Then for the confessing of Christ, hee he will bring in his charge upon that, and shew how men indeed, did take upon them to confesse him in shew, but they never would be at the cost and paines to do it in truth. For they could hear his name blasphemed, and torne in pieces by dogs, and never stand up in the vindication of his honour; they could see his ordinances trampled on, and not so much as afford a word or deed to advance them: So that Christ will say, thy confession of me was a meere deniall of me, then shall they finde the truth of that, *Mat. 10. 33.* *Whosoever shall deny mee before men, him will I deny before my Father that is in heaven.*

Then you shall have all holy duties and graces, bring in their accounts, and tell how they were performed and embraced: prayer will say, these Christians did say a prayer, but never pray a prayer, they never sighed or groaned in prayer, *Rom. 8. 26.* The word of God will speak and say, that indeed they did hear it sometime, but heeded it not, like those in *Ezech. 33. 32.* they heard, but did not practice; they read sometime, but remembered not: Sabbaths will say, they never were entertained with delight, they never were sanctified with spirituall rejoycing, they never observed them with any severity, but spake their own words, thought their own thoughts, did their own works expressely contrary to that, *Isa. 58. 13.* Then will Fasts come in and say, that they never afflicted their soules nor shed a teare in a whole day; nay, they have found their own pleasure upon a fasting day, which the Lord complaines of *Isa. 58. 3.* All duties and graces will come in and say, that they never had the heart-cost, the soule was never engaged for them; so that all these that are in such a condition, will bee looked upon as those that offered that to God which cost them nought, even as those, *Mat. 23. 8.* that thought anything good enough for God, even the halt, and the blind,

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blind, and the sick: If heaven might be had with ease and idleness, sleep and security, carelesse and negligence, and with *Balaams* wits, these will offer as faire as any, and there will be customers enough; indeed who would be out of it, of the vilest of men, and what Saint would ever come there. Let us not flatter and deceive ourselves; what ever we give to God must be superlative and excellent; the choyslest ingredients are to bee put into every service; he will have our righteousnesse an exceeding righteousnesse, *Mat. 5. 20. Except your righteousnesse exceed the righteousnesse of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of heaven.* What a shame will it be, that pride and malice, and luxury, &c. shall be able to bring in upon their accounts such vast summes; and duties and graces, they bring in ciphers; or which is worse, instead of accounts, they will bring in complaints, and tell how they were vilified, and scorned, and trampled under feet: prayer and hearing the word, and reading, and holy meditation, &c. will tell how they were not heeded, and how indeed *Gullis*-like they cared not for any of these things: they will tell how sometimes they were put off, as *Felix* did *Paul*, to a more convenient season: sometimes, they were almost perswaded like *Agrippa*; sometimes, as *Herod* and his men of warre entertained Christ, *Luk. 23. 11.* they were set at nought, and mocked: sometimes the dancing of an *Idiad*, sometimes the kisse of a *Dulilah*, sometimes merriment, and the cares of the world, sometimes gamesters, sometimes good fellows, sometime one, sometimes another interposed, that these duties and the rest could finde no roome, no time could be spared for them; this will be but a sad reckning: Think not that heaven will steepe to such base offers, as lazie, and negligent men doe make, for we see that we must eat our daily bread in the sweat of our browes; much more the bread of life: We must sweat for Christ, we must bleed, nay, we must die for him.

Thirdly, consider the Cause of God amongst us, the building of the Lords house, the setting up of his ordinances, worship, service, and discipline amongst us; what hath this businesse cost us? You will tell me, it hath cost millions already; and yet I feare it hath cost but little: Let us cast up the expences: at first it cost you your plate, and such like superfluities, such things as might be well spared: but may it not be said of this offering, as Christ said of theirs whom he saw cast something into the Treasury, that you gave of your abundance?

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he looked on all that they cast in as a thing of no value, not so much as a mite. But you will say, that there hath been a great deale offered since: I could wish we could say, it has been offered; hath it not been fetched and extorted from many as so many drops of blood? I am sorry that such is the hardnesse of mens hearts, that our Parliament must be faine to make Ordinances to take that from men, which they will not offer, and that Gods Cause must be beholding to an Excise. I am sorry that we should be so little affected with the Cause amongst us, that of necessity, by reason of the sordid condition of men, Ordinances for loan, and that upon Interest, must be made to maintaine and support it; whereas every one should rate himselfe, and strive to goe before another in this businesse; and put an excise upon himselfe, not of a part but of all, not of his estate but his life in this businesse. Is this to offer that to God, which costs me something; or rather is it not a kinde of exposing to sale, a bargaining, at least with hopes of gaine? What a strange thing is it, that the publique faith of the Kingdom should go further then the publique faith of heaven? and that the Parliaments word should be taken before Gods word? and that their security should be thought better then the security of the blessed Trinity? God hath said enough to us, if we would beleeve him, that we shall be no losers by offering; by giving to his building, to his cause. Besides, if we consider the grudging, murmuring, repining, the reluctance that goes along with it, which I cannot say, is given by men, but rather forced from them, certainly we must conclude, that Davids minde was wanting in this businesse very much. The Scripture observes the wonderfull willingness and readinesse of those that did help forward the work of the Sanctuary; there needed no rating of them according to their estates, but every man offered so freely, that there was a restraint laid upon them, that they should bring in no more. It seems also that at the building of the Temple, there was some unkinde and unbrotherly carriage of the chiefe among the Jews towards their brethren, which did cause some griefe and trouble among them, *Neh. 5.* there were great complaints of exactions, ver. 1, 2, 3. &c. which made some interruptions among them; but observe how *Nehemiah* behaved himselfe when he knew of it, ver. 6, 7. he presently rectified the thing; whence I inferre, that it is the desire of the Lord, that his work should be carried on with all chearfulness and willingness of minde, that whatever service was to be offered to him,

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*Thom. Lanſius
orat. cont. Hi-
ſpaniam: aurum
eſt deus Chriſtia-
norum.*

ſhould be a free-will offering. Shall it ever be ſaid, that Chriſt hath a Cauſe in *England* to maintain, that cries for help, and offerings, for hearts and hands, for ſubſtance, and lives, and could not have them, at leaſt not willingly? Shall it ever be ſaid, that any of you have a penny left that might advance this building, and you would not offer it. Then will I ſay, as the poore Indians (ſeeing the unſatiable deſire of the Spaniards after gold) ſaid, gold was the God of the Chriſtians; money is their god that will not give God their money. Shall it bee ſaid, that any of us have a hand, or a foot, or a limbe, or a life to loſe in this Cauſe, and wee would not ſpare them? We would not be at ſo much coſt in the buſineſſe, the time is now come, perhaps, that you may be put to it, as the young man in the Goſpel was, to ſell all, not to purchaſe, but to offer to Chriſt: It may be the time is come in, which Chriſt will call for honours and dignities; and will your Lordſhips carry them, and lay them at his feet; and ſay, theſe I lay down at thy foot-ſtoole. that thou mayeſt by them be advanced into thy Throne? Can you ſay, not my honours, Lord, but my life; honour me ſo far, as that I may looſe that for thy ſake, that haſt honoured me ſo far as to looſe thine for me: I am ſorry I have but one to looſe for thee, but if I had as many as there be ſands on the ſea, thou ſhouldeſt have them all. It may be the time is come, that he will call for all your rents, renewes, poſſeſſions; and can you ſay, I am ſorry there is no more for my deare Saviour?

Curſed be that honour and dignity, and let ignomy and reproach for ever light upon it, that ſhall reſuſe to bee offred to the Lord: Curſed be that eſtate, and let beggery and baſeneſſe, ſhame and contempt, be in the habitations of thoſe that will not part their ſubſtance for Chriſt: Curſed be thoſe limbs, and let them rot: And curſed bee thoſe lives, and let them periſh that deny to offer themſelves to Chriſt. He that thus loves not the Lord Chriſt, let him be *Anathema, Maranatha*, 1 Cor. 16. 22. And he loves him not, Chriſt himſelfe being interpreter, that will not lay down his life for him, I hope none that heares me are thus curſed, but thoſe that will not now offer their help to the Lord againſt the mighty, they are like *Aterax*, curſed, and curſed bitterly to.

However we thus ſpeak to you in the name of God, yet remember that God doth not ſtand in need of any thing you have, but he is pleaſed to put you upon the tryall; hee will ſee what you will doe for him: He needs not aſke your leave, hee may take what hee pleaſeth

pleaseth from you, as having a greater interest and propriety in what you possesse, then you have your selves; he is pleased to take what you give freely, and to call it a gift, but if you stand upon it, hee will let you know that it was his, before it was yours, and now it is yours, yet it is more his then yours: Heare what God sayes, *Psal. 50. 9, 10, 11, 12, 13. All the beasts of the Forrest bee mine, and the cattell upon a thousand hills, &c.* but ver. 14. he tells you what he looks for, *Offer unto God thanksgiving, and pay thy vowes unto the most High:* he looks for offering, though he stands in need of none. And *David* professeth, that he was ready to offer sacrifice, if God would accept it, *Psal. 51. 16.* but ver. 17. he tells what sacrifice God did delight in. This is a day of Humiliation, and this is the most proper offering for the day; which should be a heart-breaking day; he that offers to God a fast without afflicting of his soule, without being in bitterness for his sinnes, without mourning, without sighs and groanes, without teares, or trouble, that hath dry eyes, without some pangs and travell of soule, without a conflict of and agony in his spirit, without some kind of bleeding in his heart, he offers a sacrifice that costs him nought; the Lord will reject such a fast as this, as hee did theirs, *Is. 58. 3.* but the costly fast that God looks at, is ver. 6. 7. That is a costly fast indeed, when heaven and Earth are at strife and contention; when you strive to offer to God rivers of teares, then doth God even strive to offer to you rivers of consolations: when you are at cost with God in your hearts, he is at cost with you in his blessings. The Lord even speakes this language to you today, those sinnes that have cost you thousands to maintaine them, let them now cost you some teares from hearts truly penitent, and deeply affected with the sense of them, and all your sinnes shall be pardoned, and my debt book shall be crossed, all your iniquities shall be blotted out, I will remember them no more.

Here we come, to offer to God a service of his own prescribing; but if we doe not offer according to his own way, we shall not onely, not be accepted of God, but we shall have that which wee never looked for from God: he will not onely refuse the service which we offer, but he will send something that we would not willingly have, *Ier. 14. 12. When they fast, I will not heare their cry, and when they offer burnt offrings, and an oblation, I will not accept them:* This one would think were bad enough, to loose their labour, but that shall

A Sermon preached before the

shall not satisfie; for it followes, *but I will consume them, &c.* The man that comes to God in his finnes, on a fasting day, he is refused with contempt, with an *who hath required this at your hand, Isa. 12.* and with a scornfull oburgation, *What hast thou to doe to declare my Statutes, or take my Covenant into thy mouth? Seeing thou hatest instruction, and castest my word behind thee, Psal. 50. 16.*

Consider further, that when ever we appeare before the Lord in our sins, we doe but like those that are in debt, when they come to their creditors fight, they put them in minde of that which they owe them, and by that meanes they are moved to clap a serfant on their backs. Every one of us, is in great arreares with God, man in debt, and have we procured a pardon? Remember that you are in great danger, if you have not, for it is said, *Hos. 8. 13.* Then will they be sacrificing, *Then will I remember their iniquity, and visit their finnes:* just then, when they think to please God, then will God remember them in fury.

Our finnes have cost us very deare already; let us resolve not to be at more cost with them, unlesse as Sates are with malefactors to correct, punish, condemne, and execute them.



FINIS.

Die veneris 29. November. 1644.

IT is this day Ordered by the Lords in Parliament, That this House doth hereby retorne thanks to Mr Henry Wilkinson, for his great Paines taken in his Sermon preached by him on Wednesday last before their Lordships in the Abby Church Westminster, it being the day of the Monthly Fast: And this House doth hereby desire him to Print and Publish the same. And lastly, it is Orderd that none shall print or reprint his said Sermon without being authorized so to doe under the hand of the said Mr Wilkinson.

Jo. Brown, Cler. Par.

I appoint **CHR. MEREDITH**, and **S. GELLIBRAND**, to Print this Sermon,

Henry Wilkinson

A

3

SERMON PREACHED

(before God, and from him)

To the Honourable House of

COMMONS.

At a publike Fast, November 17. in the year

GOD Is ovr refuge, ovr strength; a helpe In troybles

Psalm 124. abax DANE 177 f. 12 D.

By George Gippes Rector of Elston in Leicester-shire, one
of the ASSEMBLY OF DIVINES.

Published by ORDER of the said HOUSE.



LONDON,

Printed for Christopher Meredith at the Signe
of the Crane in Pauls-Church-yard, 1648. 1649.

Die Mercurij, 27. Novembr. 1644.

ORdered by the Commons assembled in Parliament, That *M. Sallomay* and *M. Knightly*, do from this House give Thanks to *M. Pickering* and *M. Gipps*, for the great pains they took in the Sermons they preached this day, at the intereat of this House at *S. Margarets Westminster*, it being a day of publike Humiliation, and to desire them to print their Sermons. And it is ordered, That none shall presume to print their or either of their Sermons without leave under their or either of their hand writing.

H. Elfyng Cler. Parl. D. Com.

I doe appoint *Christopher Meredith* to print this Sermon,

GEORGE GIPPS.



TO THE HONOVABLE
House of COMMONS

Assembled in Parliament at West-
minster.



Seeing it is made a matter of course and order, that we speake to you in print; and that you presse me to the print, which whilest I remained a Volunteere I have not hitherto been guilty of; Imprimatur, I say not, Cum Privilegio, that I am not so ambitious to challenge; nor ex mero permisso, this were more ambitious to affect: but my present scanning is, Jussu Superiorum, which I cheerefully obey, the rather because sweetned also cum gratia. For so your Order phraseth it, You are desired to print, namely, by them, who may Command: which is so farre from weakning, that it strengthneth the Command by a double tye of Obedience. I hope therefore that this Sermon may croud through the presse, as many a meaner person doth with others of greater note.

*Qui impetrare
vult cum tol-
perare possunt,
ij obligant dum
obsecrant.*

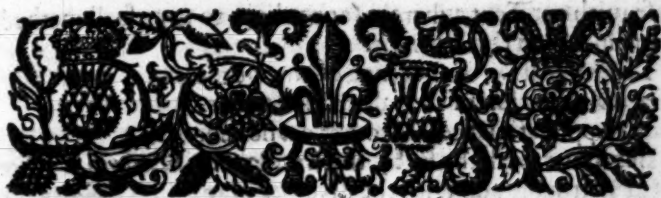
The Epistle Dedicatory.

Gods Blessing go with it, so to imprint the truths thereof in the hearts of the Readers, that the use thereof may be read in the course of their lives.

I only adde in mine owne behalfe two things. First, I having nothing wherein to boast, but mine infirmities, both of minde and body, doe confesse that I shall not be able to present to your eyes in the same dresse of words that I did to your eares, those selfe same notions; the notions were duly penned, the words not, my memory would not beare it; how ever the debt be not payed in the selfe same coyne, which I did then tell forth unto you, yet I hope you shall have the just summe in value to your content, and my discharge, I having withall saved the burden of carrying in memory the words. Secondly, where as to spare the wearying of you, as much as of my selfe, I did cut off the better part of the last point, I shall now pay down unto you the arerages not formerly rendered, with whatever was overseene in the former telling; I returne (with Josephs brethren) with double mony in this sacks mouth. I desire you to daigne me this favour, in lieu whereof for the present I shall only adde that I am

Your most humble Servant in the
Cause of God and of Christ,

GEORGE GIPPS.



A Sermon Preached to the Honourable House of Commons on their Monthly Fast Novem. 27. 1644.

PSAL. 46. 1.

God is our refuge and strength, a very present helpe in trouble.



His being the first verse of the Psalme, it is independent: neither shall I trouble you with the title of the Psalme, but only usher in my Text with *Luthers* descant upon the Psalme. It is (saith he) a thanksgiving to God for his wonderful benefits, in keeping his Church safe from all the Enemies thereof, those nations which circled them in on every side, who both in hostile and perfidious manner sought their utmost ruine. This therefore the *Jewes* sang to support their faith, and to raise their fainting spirits in all their extremities: which also (addeth he) let us now sing to the honour of God, powerfully and miraculously preserving his word and Church.

Against the errors and heresies of giddy brain'd spirits,

Against the power and policy of cruell tyrants.

Against the baits of sinne, the world, and the flesh,

Against all the malice of Satan by all his engineers.

A Psalme in all these respects as well suiting our present, as both those former times and conditions. Thus therefore we

B

close

Gratiarum a.
etiapro miracu-
losis beneficijs
divinis, &c.
Quam canebat
Israel, &c.
Quem psalmum
ecclesia nunc
cavit in laudem
Dei potenter
& mirabiliter
ecclesiam &
verbum suum
conservantis
contra,

1. Hereses p^a-
naticorum spi-
rituum. 2. Tor-
que tyrannos.

3. Impugnatio-
nem mundi car-
nis & peccati.

4. Et huc con-
tra portas infe-
rorum & infi-
nitū odium dia-
boli. Lutherus.

close with our Text, wherein (according to my usuall method) I propound these three things:

1. Explication of the sence of the words.
2. Observation of their doctrinall truths.
3. Application thereof to our owne behoofe.

Concordia discors, Discordia concors.

Begin we with the first, the Explication, wherein we should not at all trouble you with the diversity of readings of Expositors, did not their harping upon severall strings make up a full harmony of sence: strange it is, yet not so strange as true, that their jarring doth fill up the sweet muscall sence. Briefly my tongue shall tune them, that your eares may descant upon the words in order.

3. words.

1. *God*, even that God whom *Paul* describeth. *Acts* 17. 24. that made the world, and all things therein: that dwelleth not in Temples made with hands. *ver.* 28. In whom we live and move and have our being. This for the first word.

The 2. followeth, *It* as we read it. Others, *shall be*. Others, *neither*, nor any thing in lieu thereof, but simply, *God our refuge*. So is the Originall. All which differing readings in one give us the full sence: thus. *Experimentally*, *God is: resolutely*, *God shall be: pathetically*, *God our refuge*, an exclamation with exultation. Ravished affections utter broken sentences, with elevation of voice, transported above rules of Grammer. *Experience of Gods mercies passed rightly improved*, beget resolution for the time to come, and from both an exultation of the heart in admiration of Gods mercy. Let this suffice for the second word.

The 3. followeth. *Our*, which some read affixed to God, thus *our God*; others to refuge, thus, *God is our refuge*. Both united give the full sence, thus, *Our God is our refuge*. First make we God our God by Covenant, then may we make him our refuge by claime. This for the third word.

The 4. followeth. *Refuge*, as we read it, others *Hope*, others *Shelter*. Which three thus differ. Hope is that grace in our hearts, which putteth us upon refuge (which signifieth a flight, or flying and moving) by which flight we arrive at shelter to repose our selves in. All which three readings joynd make up the full sence.

sence, thus, *A heart rightly anchored by hope in God, may safely fly unto him, and so doing, securely shelter himselfe in him.* Suffice this for the fourth word.

The 5. followeth (*And*) *strength.* Not only strong in the concrete, but strength it selfe in the abstract: that is absolute, infinite and alufficient strength. And so it may looke, either backward to shelter, or forward to helpe. Both are most full, thus, *God is so alufficient in strength that who fly to him for shelter, shall certainly have help from him.* This for the fifth word.

The 6. followeth (*A*) *help, or helper.* So is it diversely read. The former signifieth the quality, the latter the person so qualified: both in one make up our fulnes of comfort. *God who undertaketh, is fully gifted and qualified for what he undertaketh:* not as many men beare the name of what they have no skill to performe, both in Church and State. Let this satisfie for the sixth word.

The 7. followeth (*In*) *trouble, or troubles.* So are the severall readings; all comes up to one full sence. The former the singular number, so take it distributively, *in each and any single trouble whatsoever:* the latter the plurall number, so take it collectively, *in all troubles doubled and multiplyed how many soever.* The next word will perfect these, which we passe unto.

The 8. and last word (or rather words and phrase) *very present,* so we read it: but the originall with divers translations expresse the verbe *Find*, and that either thus, *we shall find very present, great, abundant:* yea too too present, great and abundant. And all these severall readings are the least part of the variety of their expositions; for as much as some, to fill up the sence, doe joyne them to (*helpe*) thus: *we shall find (God) a very present, yea too too present, great and abundant help:* others to troubles thus: *God a helpe in very present, yea too too present, great and abundant troubles which we shall find.* A third sort joyne both in one, and take all together, as the most full sence, thus, *Gods Saints in this life are sure to find very present, great and abundant troubles, yea too great for them to beare, but that their comfort is, that they are as sure to find God a very present, great and abundant helpe in all those their troubles: yea too great to be overcome by them.* Some

Ainsworth.

God will be to us a hopefull shelter, and a strength, a helpe in distresses we shall find very great: to wit, a very great helpe in distresses we shall find him, or he is found; or a helpe in distresses which we shall find very great.

Hieron. out of the Hebrew reads it thus.

Deus nostris ipse & fortitudo, auxilium in tribulationibus inventus est validum. And out of the Septuagints thus. *Deus noster refugium & virtus adiutor in tribulationibus que invenerunt nos nimis.* Whom *Augulline* and generally the ancients follow. *Ambrosius* thus gl. f. Reth on it. *Ec.*



ne nimis ad u-
trunque respon-
det : ad tribu-
lationes & ad
alijutorem : ut
enim tribulati-
ones abundant,
adjuvium su-
perabundat.

Mollerus. Deu
nobis protectio
et robur, aux-
ilium in tribu-
lationibus in-
venimus abunde,
et ut atq; in-
ventus est val-
de.

Non invene-
runt peccata
sua, seu inventi
sunt in eis : sed
reuerunt ad-
jutorium : Quis
gravius agro
quam interse-
ditio med. ci ?
cum hoc dimit-
tatur, quid non
amittitur ? ag-
noscite & bap-
tizemini, et
securi bti. te
se. guinem quē
fuitis. au-
stin.

more varieties of readings there are of lesse moment, which I shall passe over when I shall have acquainted you with *Augustine* descant : namely, in as much as the verbe (*finde*) may also be read (*Be found*) passively : we find in the world outward troubles : but we are found of our sinnes, which doe dogge us home to our consciences, troubling them : and these are those too too great troubles : but herein also is our comfort, that we are found of God as a helpe in this most desperate case also : For so, *Acts 2.* upon *Peters* preaching their crucifying of the Sonne of God, their sinne found them out, that they were pricked at the heart, and cryed out, what shall we doe ? yet heard this word of comfort ; Repent and be baptised for the remission of your sinnes, and ye shall receive the gift of the holy Ghost. What may not be forgiven when this is forgiven, for a patient to kill his Phisitian coming to cure him : yea and so forgiven, as the blood of that Phisitian, which they let cut, is given him to drinke for his perfect cures Thus *Augustine*. Give me leave to adde one thing more to compleat the sence, and so put an end to the first generall part propounded, the explication of the words. There being no other verbe in the Originall Hebrew expressed but this, *Finde* : not that other, *is*, or *shall be*, nor any other in lieu thereof, what necessity is there that we supply any ? but string all the words of our text upon this verbe, *Find* (which we find in the Hebrew) and let it runne through them all, making one entire rich chaine thus, *we shall find God our refuge, strength and very present helpe in trouble* : thus in our English ; not to repeat the descants any more. Thus of the explication.

The second generall followeth, Observation of the doctrinall truths : where give me leave, first to recount all those hitherto found out, and thence to cull out some choice ones.

First, Owne we that one only God that made all, &c. as *Acts 17.*

Second, Rest we not, untill we have made this God our God, by most sure and firme covenant.

Third, So doing, wee may securely anchor our hope in him.

Fourth, So hoping, we may in all straights fly unto him.

Fifth, So flying, he will give us shelter and harbour.

Sixth,

• Sixth, And yet no tottering shelter, but of strength al sufficient.

Seventh, Yet not securing us from finding troubles very present, great and abundant, exceeding our strength to beare.

Eighth, Yet with this comfort, that in all of them we are sure to find God a more present, great and abundant helper, most able and willing to helpe us through.

Ninth, Hasten we to find out our sinnes by repentance, least that we be found out by them in an accusing conscience.

Tenth, Yet even therein is our comfort, that we shall upon our repentance for the most hainous sinnes, be found out of God in pardon and forgiveness; yea if we are of the election of grace, we shall be sought and found out of God, to bring us to repentance and salvation.

Lastly, from all this joyntly in one, let us so gather experiments of what is past, as to settle our resolution for that which is to come, and from both exult we with elevation both of heart and voice; *We shall find God our refuge, and strength, a very present helpe in trouble.*

A Text full of comfort, were we as full of faith to improve it with best advantage to our soules.

But however all these are excellent divine truths, and might plentifully be made good out of Gods word: yet in as much as they are but severall descants, yea and discords, upon our text, although thus struck into muscull harmony; I shall rather containe my selfe within the plain song thereof, held forth unto you in these three following Propositions.

First, *That it is the Portion of Gods Church and Children to finde in and through this life very present (yea too too present) great and abundant troubles, for them to waite thorough.*

A three-fold Proposition.

Second, *That it is the Wisdome of Gods Church and Children, to make God their hope, refuge, and shelter in all these troubles.*

Third, *That it is the comfort of Gods Church and Children, that so doing they shall find God a very present (yea too too present) great and abundant helpe in all these troubles.*

Thus we have passed from our first Branch of our Method propounded, namely the Explication of the sense of the words, unto

the second branch thereof, the Observations doctrinall : which in their method we proceed to handle, with their Use and Application.

Only to save multiplyed labour, these three points being so in nature linked together, that very many Texts of Scripture doe prove them all joyntly, we will premise those Scripture proofes, and referre you thereto in the severall and distinct handling of the points. Thus *Psalm*. 18. generally throughout : particularly, *ver.* 4. *The sorrowes of death compassed me, the floods of ungodly men made me afraid,* so *ver.* 5. there is the first point. *Ver.* 2. *My God, my rocke, my fortresse, my strength, my buckler, my high tower, in whom I will trust:* there is the second point. *ver.* 2. *my deliverer.* *ver.* 3. *I will call upon the Lord, so shall I be saved from mine enemies.* *ver.* 48. *He delivereth me from mine enemies, &c.* there is the third point. So *Psalm*. 34. 19. *Many are the afflictions of the Righteous* (the first point) *but the Lord delivereth him out of all* (the third point) *v.* 22. *None that trust in him shall be desolate* (the second and third point joyntly) so inweaved into all the *Psalm*. So frequently elsewhere : we shall occasionally overtake them in our following discourse : wherefore enter we upon our first Proposition.

The first Proposition.

2.

4.

That it is the Portion of Gods Church and Children to find in this life very (yea too too present) great and abundant troubles. The ratifying of which truth shall be, first, in a briefe enumeration of these troubles. Secondly, in deducing thence Conclusions. For the first; The troubles in this life are either Temporall, or Spirituall. Temporall, are either respecting temporall life it selfe; death, with paines, and sicknesse tending thereto : or respecting the Accommodations thereof, as poverty, and so want of convenient meat, drinke, cloathing and dwelling; also infamy, and so scorne, disgrace, contempt, slander (to choise spirits this most seazeth on the braine.) Spirituall troubles are the body of imbred concupiscence, that snake in our bosome: thence fowle temptations to actual sinnes, too much prevailing, sometimes to grosse scandall: thence often spirituall desertions, God writing bitter things against us, and giving us up to Satans buffetings: More, and farre more accurately might we reckon them; but this will suffice to inferre hence,

Our

Our following Conclusions, which are these foure :

First, All these evils are common to all *Adams* off-spring, both godly and wicked alike in this life. *Eccles. 9. 1.* None knoweth love or hatred by all that is before them. ver. 2. All commeth alike to all, to the righteous and to the wicked. v. 3. One event is unto all. Secondly, this common condition did not flow from our creation by Gods soveraigne right of dominion, but is an act of Gods justice upon *Adams* fall, Gods punishment upon all his posterity, whereby the whole world of creatures is cursed unto them, as *Gen. 3.* appeares the execution of that doome, *Gen. 2. In the day thou eatest thereof thou shalt surely die.* Thirdly, yet in the upshot thereof shall be a vast difference between the Godly and wicked, even, as vast, as there is a distance betweene the highest Heaven and the lowest hell. *Matt. 25. 32.* separate them as the goates and sheep, with a *Come ye blessed. v. 34. & v. 41. Depart ye cursed. v. 46.* and the righteous shall goe into life eternall, and the wicked into everlasting punishment. Fourthly, In the interim the one and the other doe quite contrarily entertain, and improve these troubles : For first, the ungodlies great trouble is their temporall evils, so as in compare thereof they are insensible of spirituall ones, (except such as disquiet their temporall injoyments) The godly are quite contrary herein. For secondly, whereas the ungodly would never be weary of sin, even though wearied in sin, but covet to be able to sin infinitely, and rejoyce in life it selfe with all the accommodations thereof, only so farre as they inble them to glut themselves with their lusts, though there be (how much more if there were not) an internall hell of Conscience, and infernall hell of torments to follow : the godly esteeme a sinning condition to be the most hellish condition, and perfect holiness : they esteeme the top-branch of their eternall happinesse. And thirdly, whereas the wicked could be contented never to see Gods face, and enjoy his favour in Heaven, so that they might never find his frowne and feele his wrath in hell : the righteous on the contrary acknowledge Gods favour better then life it selfe, in whose presence is fulnesse of joy, and at whose right hand are pleasures for evermore.

Let this suffice for the Doctrinall part of this first Proposition: the

3. 4.
Conclusions.

1.

2.

Iob 5. 6, 7. proves both the first & the second Conclusion: in that it is laid downe, not created thereto. This deluge brake in by our fall.

3.

4.

I: Use.



the first use whereof is, for satisfaction of that querulous query: why God will be so harsh to his owne children, as the doctrine doth hould forth. The answer to which is two-fold. First, that he seemeth so, in putting them into a common condition with others in the kindes of their sufferings: but truly is not so, through the vast difference, not only in the close, but in carrying them along throughout all their sufferings. All doth co-work for their spirituall and eternall good, as hath in part and will occasionally be more fully specified. A second further answer is: that this Gods providence suiteth best with his most wise dispensations thus. First, did the Godly wholly escape, and the wicked only suffer troubles, this would make such multitudes of mercinarie formall Christians, that sincerity would not be discerned nor valued: whereas seeing that we must through many tribulations enter into the kingdome of heaven, it so slaveth off hypocrites, that it is a notable tryall to sincerity it selfe. Satan thought it little to *Iobs* commendations, that he served God whilst that God had made an hedge about him, but thought that afflictions would have staggered and shattered his faith, though that *Iob* confuteth him therein, which was a great foyle to Satan. Many can swallow dry meat for the pleasantnes of the sauce. Therefore God orders Christian profession to have sower sauce, to see if we will imbrace it meerly and intirely for Christ his sake. Secondly, on the contrary; did the wicked only escape, and the godly only were troubled; this would too much daunt these, and encourage those: seeing, that though it be not so, yet the waters appeare too troubled. How did *Iobs* friends charge him for an hypocrite, because God had so afflicted him? which proved so great a tryall, that in the like case it did stagger *David*, and swelled up his adversaries, that the Church suffered, and they prospered. Yea this moved patient *Moses* to be so strangely importunate with God, not to destroy *Israel* in the wilderness, least the *Egyptians* should say, God brought them forth of *Egypt* for mischiets, to slay them in the mountaines; Yea, because not able to bring them into *Canaan*. Therefore Gods wisdome hath ordered it, that his justice shall be satisfied by all suffering alike troubles, and his grace and mercy shewed, by so sanctifying troubles unto his childrens

Iob 1. 9.

Exod. 32. 11, 12
Numb. 14. 16.

childrens good, both of Grace and of Glory.

A second Use is Exhortation, that we shuffle not off troubles when God sendeth them, but patiently imbrace, and sanctifiedly improve them: for feare that God double and treble them upon us for this our avoiding this common portion of mankind, a more speciall livery which Christ (even since he was clad himselfe therewith) hath put upon all his disciples to weare. Had we in *England* thus sympathised with the Churches in *Germany*, and *France*, yea, more lately of *Ireland*, and *Scotland*, by Prayers and teares for them, with other succour and aide, according to their necessities and our abilities, together with self-reformation, most probably we might have escaped this fierce storme, that is now pouring downe upon our own pates, even therefore because we did put farre off the evill day, when God summoned us to it. But alack we are so farre from sharing with our Brethrens sufferings, that we will not owne that generall charge of all Christians at all times, to be crucified to the world, and the world unto us: to use the world as if we used it not, by sitting loose unto it, and not fashioning our selves after it, with the like, which in the midst of prosperity we should doe, and yet in our most sad present condition (when summoned to mourning and fasting) we please our selves in the vaine delights of worldlings, that never knew nor tasted better, yea, and that with pleading for, and practising of the same, and that by Ministers of Christ, who would be counted faithfull. I never heard nor saw the like in all my life, untill within these very few dayes: in so much as when I came up to *London*, (upon your Summons unto this present publike employment) and was shewed such and such Divines of note, I had much adoe to beleeeve it, and still it lieth as Lead at my heart, to consider what ruffianly haire, what Cavalierian garbe of cloths, with answerable diet we are fallen upon, even in these sad times, as easie and loose herein, as rigid and strict in what is both of smaller evidence and consequence. Let me ease my heart, and discharge my Conscience in some measure herein. As the Kingdome of Heaven stands not in meats and drinks, so the heires of this Kingdome should not stand so much for them, nor take care for worldly pomp and pleasure: for after all these things seeke the

See more hereof
of hereafter
Use 2.

2 Tim. 2. 12.

Ezek. 9. 4, 5, 6.
Amos 6. 1,
3, 6, 7.
Matth. 11. 17.

C

Gentiles,

Matt. 6. 32, 33.

Gentiles, this is Christs argument, namely, because they want better, as in the opposition followeth: *but seek ye first the Kingdom of God*: and having met with such choise game, ye will never stoope to, nor straine for so poore delights: as the Greyhound, that is well enter'd at the stately Deere, will never again straine hard after the silly goe-by-ground Hare. Our voluntary exemplar abstinence should evidence, not that we are not worthy of the world, but that it is not worthy of us: not that these things are too good for us, but we for them to place our affections thereon: shall we, because we refuse to have holy vestments pinned on us by Canon, confute this no way, but by all loose, new, costly attire, and fashions, Cavaleere-like, that nothing of our outside may have any colour, or shew of gravity, and modesty? Certainly it was not so within these few yeares, when the poore fugitives posted to new *England* in another cut of haire and clothing. True, *by their fruits you shall know them*: and are not temperance and modesty some of these fruits? In so many thousand plants, which God hath created, the Herbalist is able to distinguish each one, not only by their fruits, but even by their leaves also, both for colour and cut: and sure our outward dresse (with your leave) may answer thereto, if not unto fruits. Whether doe the Divines of other Reformed Churches, who owne no holy vestments, take this Christian Liberty (if not rather unchristian licentiousnesse) to themselves? How shall we weane others from that teat, which we so hanker after our selves? A Law from great Persons that poore men kill not Deere and Partridge, whilst themselves doe it so eagerly, breeds the higher esteeme thereof, and a more longing desire to doe the like, and yet there are in our like case, who, having no colourable plea for it, feare no colours to doe it. But I take up, and crave pardon, that I have so eagerly followed the game, whilst in view, O that it may prove the hunting it to death, and then I shall thinke it labour well spent.

Use 3.

I adde as briefly a third Use, namely Exhortation, that we make and keep Covenant with God to be our God: and breake not with him, so will not he breake with us: By Faith, Feare, Love, and universall Obedience to his whole revealed will, the only

only effectually meanes to take us off from the world, and so to improve aright the former Use, *Deut. 4. 29, 30, 31.* which I commend to your reading, and so

I passe unto the second Proposition, namely, *That it is the Wisdome of Gods Church and Children, so make God their hope, refuge, and shelter in all these their troubles.* The prooffe of Scripture I gave you in the generall of all the three Doctrines; we shall now adde the demonstrative grounds of reason, which are summarily these twaine. First, because in God is full, certaine, and sufficient helpe in all troubles. Secondly, because out of God in no Creature, no not in all the Creatures, is there full, certaine, and sufficient helpe. If these two be as strongly confirmed, as they are easily affirmed, I am sure you cannot question the validity of their prooffe: For as much as instinct of nature teacheth every creature to fly thither for shelter, where it hopeth for helpe, and succour; as both *David* and *Salomon* tell us, that the Conies fly unto the holes of the rockes, as the Goats to the steep craggy tops thereof. Our only work therefore is, to make good these 2. reasons.

The second Proposition.

Psal. 104. 18. Prov. 30. 26.

The former one being the affirmative, and the expresse third Doct. we shall meet with it seasonably there.

In the meane time cleare we here the latter negative one, that out of God, in no one, no not in all the creatures in one, is full, certaine, and sufficient helpe: and that by these three Reasons.

First, because all creatures are but instrumentall subservient helps under God, in and for God, how, and how farre he pleaseth: who stoppeth, turneth, romteth, and overturneth them all at his pleasure: therefore in them, out of him, is no safe repose for helpe; Lions, fire, water, winds, seas; yea, devils, and all the hostes of Creatures are wholly at his beck, who biddeth one goe, and he goeth; another stay, and he stayeth, as the Centurion said to Christ, desiring him thereupon to say the word only, and his servant should be whole. We have plenty of Scriptures to shew this in particulars, and shall hereafter mention some of them.

Reas. 1.

The second reason is, because these instrumentall helps (such as they be) are likewise but partiall and particular helps, some in one kind; some in another, none in all, no not all joyned in one sufficient helpe in all troubles, though God blesse them with the

Reas. 2.

In the first
Creation, as
well as in No-
ahs flood, the
waters covered
the surface of
the whole
earth, & should
perpetually do
so, but that in
Gods favour,
*ὡς τὸ εἶναι
τὸ βελτίον
εἶναι*, he dis-
pensed there-
with for the
good of man.

utmost improvement of that naturall faculty, whereby he hath inabled them to act and work. Fire heateth and drieth, but with- all it burneth and consumeth, but that water moistneth and coo- leth: water moistneth and cooleth, but withall it sinketh and drowneth, did not earth support; earth supporting we should be soon smothered without aire to breathe in: and it with all would make up but a vast dungeon, did not the heavens enlighten, by which, with their other influence, they make all the elements fruitfull and serviceable for the use of man. Hence had the Heathen so many gods, as they had severall helpers, for that they knew not that they were one Gods arbitrarie instruments to doe his pleasure, which Gods revealed will hath cleared unto us.

Obj. But here may be objected: I but God thus blessing each creature to act his part, they all joyntly can afford sufficient help in all our wants and necessities?

Answer. As he that tryeth to pluck up a tree, if it settle after that shaking, it taketh faster root, so will this second reason be much firmer upon answer to this objection, that hath seemed to loosen it: which I shall render three-fold.

Ans. 1.

*Dulcis ex ipso
fonte, &c.*

First, grant we what is supposed in the objection, yet were it more wise, safe, generous, and comfortable, to goe at once imme- diately to God, then severally and scatteringly to the creatures for help; it is both the shorter cut, and the securer way: especi- ally being so graciously invited *Psal. 50. 15. Call upon me in the day of trouble, I will deliver thee, and thou shalt hereby glorifie me.* Who will scrape to a keeper for a piece of Venison, who may have free access to the master of the game to aske and have?

Ans. 2.

A second answer is, But so it is not, we recall what was granted. For God reserveth to himselfe his Royall Power Paramount to underwrite his *Fiat* in all the workings of all his creatures, without which all is null and void (*ipso facto*) they will not, they dare not, they cannot doe it. God presently withdrawes his blessing from the creature, when man neglecteth him, and re- flecth on it. And the ground of equity herein is full of comfort: namely God doth all this in much grace and mercy unto man, that man in a constant free kind of familiarity may have recourse unto himselfe, who without these occasions and invitations, would

would serve God as many gracelesse children have served their parents, when they have put the staffe wholly out of their own hands so that the child hath no farther hope to get any more from them, they slight them, and neglect all observance of them. As it was with the Prodigall sonne in the Gospel, who having received his portion from his Father, went into a farre country, and returned not untill he wanted bread to satisfie hunger; whereas on the contrary, necessity enforceth us, as the case now standeth, to have daily recourse to God, and so use bringeth onward to delight therein. Hence our Saviour most wisely teacheth us to pray, *Give us this day our daily bread*, to enforce upon us a daily duty, to crave from hand to mouth, if not rather from mouth (in prayer) to hand; and this is the true ground and reason of the duty of prayer, and praising of God; not to enforme him of our wants, who knoweth them better then our selves; nor to quicken him to supply our wants, who is more ready to give, then we to aske, and preventeth us with requisites uncraved; least of all that he hath any need of, or advantage by our service, to whom the whole creation can adde nothing, neither doth he want any thing; nor any the like reasons; but meerly and purely in mercy and grace he will have us see our wants, know where is the spring-head for supply, and to have recourse thereto, to beget in us his Saints and servants a delight to converse with him, as he dealt with Adam in Paradise, to stablish us in our new creation. The more is their sin who neglect so great grace offered unto them.

1 Tim. 3. 4, 5.

Take the third and last answer to the objection, namely againe that it is not so; because (besides what is said) God reserveth some choicest blessings for himself immediately to bestow upon his children without the helpe of any creature, and beyond the course of nature; namely election, redemption, justification, sanctification and glorification, with all spirituall gifts; wherein if we shall runne to any creature (though but as meanes) for aide, even glorified Saint or Angel, or to our owne merits (*ipso facto*) we make all void, and doe out our selves of Gods grace, Psal. 73. 24, 25, 26. *Whom have I in Heaven but thee, and none in earth that I desire besides thee---Thou art my portion*; which truth doth utterly rout the Papists in their doctrine of merit; of invocation of Saint or Angel whatsoever.

Ans. 3.

And if any shall here farther object, that God useth his ministry and ordinances as meanes in this behalfe. To this we answer: First not colourably so in matter of Election and glorification: no nor of Redemption, wherein Christ alone is interested, God blessed for ever. Secondly, I say in the rest, these meanes are not naturall within the compasse of the creation, but supernaturall, immediately from God, from heaven sent for those ends, as are those ends themselves. Thirdly, such as they are these meanes do wholly worke supernaturally and arbitrarily, not naturally and necessarily; only when, where, how, and how farr God pleaseth: yea and when so, it is not in vertue of any infused inherent quality in them: but immediately from God, by the concurrence of his grace, in our use of his means prescribed, in obedience of faith unto him. Fier burneth, and water wettereth by vertue of inherent qualities from God, therefore they do so burne and wet all alike, who are at alike distance and alike disposed; but the Ministerie converteth one when not 99. at one time, when not at twenty other times, by one mans ministerie, when not by others, without any difference, yea often with disadvantage on the creatures part, only by the gracious pleasure of our good God, as is aforesaid, 1 Cor. 2. 3. *I was With you in Weakenesse and much feare, ver. 4. And my preaching was not With enticing Words of mans Wisedome, but in demonstration of the Spirit and power (namely of the same Spirit, perfected in my weakenesse) ver. 5. That your faith should not stand in the Wisdome of men, but in the power of God.* Chap. 1. 23. *We preach alike to all,* but ver. 26. *Tee see your calling, that not many Wise, mighty, noble, ver. 27. but the foolish and weake things of the Worlde to confound the Wise and mighty, ver. 31. that he, that glorieth should glorie (ver. 29. onely) in the Lord,* Rom. 9. 15. *I Will have mercie on Whom I Will have mercie, ver. 16. It is not in him that Willeth, nor in him that runneth, but in God that sheweth mercie, ver. 18. yea and Whom he Will he hardeneth.* Act. 16. 13. *We spake to the Women resorting thither, ver. 16. And a certaine Woman (named and described there, as one of a hundred and worth a hundred uncertaine ones) heard us (indeed, but) her heart the Lord opened, &c.*

Such more to
this purpose is
in the residue
of these two
Chapters.
*Cathedram in
celo habet qui
corda docet.*

Finally

Finally, for one evidence hereof, God often infuseth grace without any meanes, as in those sanctified in and from the wombe. *John Baptist* and the rest; yea above and contrarie to meanes, as in the theeſe converted on the croſſe, who might have argued probably with others, *He that ſaveth not himſelfe, how ſhall he ſave me?* And in perſecuting *Saul*, who in heate of purſuit of the Saints was himſelfe made a chiefe one, a choiſe one; yea God hath wrought many miracles, even in naturall and civill affaires of men above and contrary to naturall principles, to convince his ſoveraignty, that we may goe to and reſt wholly on him, and not on the creature.

Act. c. 1, &c.
See v. 15, 16.

So much (I hope not too much) to ſettle the ſecond reaſon againſt objections. The third and laſt reaſon of the clearing of the doctrine followeth: namely (as the creature is only Gods inſtrument, the firſt reaſon: and but a partiall and particular helpe, the ſecond reaſon) ſo at the beſt as a creature, it is full of vanitie, emptineſſe and deceit, and will faile us moſt, when we moſt relie upon it, and therefore the Scripture frequently phraſeth, that it is a lie, and feedeth with lies thoſe who ſlie unto it, *Iſa. 28. 15. We have made lyes our refuge, and have hid our ſelves under falſhood,* ver. 17. *The haile ſhall ſweepe away the refuge of lies,* Jer. 16. 19. *O Lord my ſtrength, my fortreſſe, my refuge in the day of affliction, --- ſurely our Fathers have inherited lies, vanity and things wherein there is no profit.* Briefly demonſtrate we this thus. Either the creature is a moere naturall agent, without free choiſe; and this proveth a lie to us not by any venom of malice in it, but by Gods blaſting and curſing it to us, for our truſting in it. Thus he maketh the earth as iron, and heaven as braſſe unto us, &c. Or ſecondly, if the creature be a voluntary agent (as are men and angels) then it often proveth a lie to us in raſcour of malice and perfidiouſneſſe, as doe wicked men and devils: the devill generally at laſt payeth home in their owne coyne to witches, his moſt faithfull ſervants, that ſhame in the world which he oweth them. And witches themſelves uſually bewitch them or theirs at laſt, through ſome checke they take, who did moſt feare and humour them, having no power over them who moſt neglect and deſie them. Or thirdly, if good men,

Reason 3.

The Anticheſt
is betweene
God and all
things elſe.

This particular
I forgot in my
Sermon, so evi-
dencing mans
weaknesse thro-
ough my for-
getfulness.

Revel. 19. 10.
& Chap. 22. 9.

Use 1.

men, they prove a lie to us through weaknesse, undertaking a-
bove their strength, through heedlesnesse, forgetfulness, or o-
ther weaknesse, frustrating their good intentions, being first
themselves deceived, and so deceiving others. And this (be-
loved) is the most candid interpretation that we can put upon
very many of our present State affaires: we hope their failings
are from humane frailtie, not from devillish malice and trea-
cherie; yet with all I say: our charity herein will helpe us,
not them who offend of malicious wickednesse. God will find
them out and call them to account, and as he mocketh not, so
will he not be mocked. The Lord give us all an awfull dread of
him in what he be trusteth us withall in this particular. Lastly,
even good Angels proove a lie unto us, not by any malice or
weaknesse in them, but by our casting and forcing our hopes on
them, promising our selves more from them then they doe, dare
or can promise to, or undertake for us. Though indeed properly
in this case (as in most of the others) we rather proove a lie
unto our selves, forcing our sight to the creatures, which they
would not have us to doe. And herein are the Papiests againe mi-
serably foiled in their adoration and invocation of Saints and An-
gels glorified, which they doe detest; witnesse that of *John*, who
falling at the Angels feet to worship him, he said, *See thou doe
it not, I am thy fellow-servant, worship God.* And the Scripture a-
boundantly chargeth us, that we doe not, and for that we doe
trust to our owne wits, wisdom, wils, wealth, strength, favour
of Princes, multitude of people or whatever creature; even our
inherent holinesse, for that this also is a creature, not only when
with the Papiests placed in superstitious will-worship, but when
in the truly holy works of the morall law, most religiously in
faith performed. Thus have you the demonstration of our second
doctrine; the whole creature is vanitie and a lie to trust in:
Therefore it is the Saints wisdom to flie unto and relie upon
God only in all their troubles. Improve we it by Use.

As first Reproofe of all bare negative not trusting in God,
though we should not fixe our trust elsewhere, yet even this a-
lone questioneth (or rather denjeth) Gods all wise, just, good
and powerfull providence, which if we did truly believe, we
would

would certainly trust in him. What greater disparagement to men in place, then to distrust, or not to trust them (I now speak of a civill trust due to men in and for God, raised up by God, as meanes under him, which is lawfull, if it doe not out, nor over-top, but is sub-servient unto our trust in God) though they may faile in ability, in fidelity, through infirmity, death may frustrate all, yet what a sowre upbraiding will these belch forth, as stomacking the matter: what will you not trust me? How can we answer God, or how dare we ever come to him againe having once thus ill used him? Psal. 25. 2. *I trust in God, let me not be ashamed;* the onely way not to be ashamed ever to look God again in the face; and that God shame thee not in giving thee into the hands of thy enemies, as there followeth: See more *ver. 20.* And yet the common bane of these times is, that we will trust God no farther then we see him. What doe we call that man concerning whom we so expresse our selves? Yet so we deale with our God. Hence it is, that men turn from side to side, and alter counsels, votes, company, and what not upon each disaster in battell, or upon other secondary causes failing, we quite forsake our colours, namely all the Protestations and Covenants, which we colourably tooke up.

But then secondly, much more are those to be reproved, who even when, and wherein they will not trust God, they will any thing else without or above him. Wherein happily you will aske; but doth any one so? To whom I answer; that it is so hard a taske to flesh and blood, that there is hardly any man that doth not so, more or lesse. Which is usually done two wayes. 1. As we are so swayed by sense that we are all for the present, counting one bird in the hand more worth then two in the bush, though it be that bush of *Moses*, which burned, and was not consumed, and all *thorough the good Will of him that dwelt in that bush*, which turned afterward to a forme of prayer; that is, though we have Gods assurance that for all our thorny perplexities wherein we are involved, and stick for the present, as did that Ramme which *Abraham* offered up, Gods wise and gracious providence will at length entricate us out of them, and set us at liberty, they shall not consume us, yet we faint, and call our, Oh that

Use 2.

1.

Exod. 3. 2, 3.
Deut. 33. 16.

D

that

*Modo quolibet,
modo rem.*

2.
*Tentura suppo-
nitur ut nihil
ponamus de
Deo.*

that we might once see and find it. In this regard even such as like well enough of reformation both in Church and State, and were pretty well perswaded, that God was about that worke, yet finding the many great difficulties and remoraes which clogge the businesse, are now content to take up with any reasonable (rather unreasonable) accommodations for peace, even with impatience to heare of the contrary, meerly because they dare not trust God with a thorough reformation, and the perfecting his worke so happily begun, and miraculously thus farre carried onward in despite of all difficulties, and the powers of hell banding themselves against it. A second way of distrust of God and trusting to the creature, is, that we suppose all, but expresse nothing of our repose in God, which weareth and wearieth out our memory, esteeme and honour of God; and on the contrary we think, talke, yea and dote wholly of the worth of our Councillours and strength of forces, and the like, Jam. 4. 13. *Ye that say we will doe this and thus*, ver. 15, *for that ye ought to say, if the Lord will*. I, we suppose that. I but you must rather say that then the other: that is, have God actually in your thoughts and tongues, to settle your faith and trust in him, ver. 16. *But now yee rejoyce in your boasting: all such rejoycing is not good*: not good? Speake out; it is starker nought, its flat atheisme, and plaine idolizing the creature; therefore God will remove from us these our idols, if he intend good unto us, as he hath some of our prime Councillours and Commanders, and often infatuated and dissipated the endeavours of the survivors, to teach us to trust in him the living Lord, who never faileth those that trust in him.

Use 3.

A third and last Use is Exhortation, therefore to hope in and flie wholly to God in all our troubles. Take along here that Text to enforce it, Lam. 3. 24. *The Lord is my portion, saith my soule, therefore will I hope in him*, ver. 25. *The Lord is good to them that wait for him, that seeke him*, ver. 26. *It is good that we should hope and quietly wait for the salvation of the Lord*. I shall drive on this exhortation by propounding foure Rules, which may serve both as meanes directing us so to doe, and as marks of tryall whither we so doe, both directive and deteactive. 1. Get a right knowledge and.

Rule 1.

and esteeme of God in all his attributes of power, wisdom, truth, goodnesse, mercy and providence, first out of his word, then from thy experimentall observation, and if thou hast not yet attained this latter, trust him on his bare word, which so honoreth God that he will make it good to thee sooner or later in thine experience. Ps. 10. *They that know thy name* (that is these thy attributes) *will put their trust in thee, for thou Lord hast not forsaken them that seek thee.* 2. Hence learne to trust God freely and fully, nothing without, nothing above, nothing but him, without any distrust of him, or seeking to any other, Prov. 3. 5. *Trust to the Lord with all thy heart, and leave not to thine owne understanding.* 3. Trust in God constantly, at all times, in all difficulties and improbabilities, in thy greatest extremities, in thy greatest securities: in all conditions, be thy estate never so good, that thou hast all that, which worldlings trust in, yet not then therein, but in God: or be it never so bad, that thou hast nothing, which worldlings stay themselves upon, yet even then in him securely. Happy is he that hath a most even spun hope in all passages and occurrences whatsoever. Scaliger tells us, that the least thread, that is spunne, if it were spun with an absolute perfect evenness, it would hold up hanged in it the weight of castles, yea of mountaines, and he giveth a very subtil reason for it, for if it brake in one place rather then the rest, then it argues that place weaker then the rest, and to breake in one instant throughout every parcell thereof, were plainly to annihilate it, therefore it would not breake at all: how-ever this be one of his subtilties, I am sure that a compleate even-spun hope, and trust in God would beare us up against the most mountainous troubles that can befall us, whereas for want hereof we build castles in the aire, by creating new troubles to our selves in our distracting feares and jealousies. 4. Trust in God perpetually, unto and in death it selfe: this is proper to the beleever, who hath hope in death, when as all the worldlings hopes doe perish. This made the blood of the Martyrs such seed to the Church, that whilst that they, who obeyed not the word, were wonne without the word, whilst they beheld the Martyrs resolution, coupled with feare of God, and so devoid of feare of death, this convinced them of a more glorious estate after death, and did dispose them

2.

Ps. 44. 6, 7, 8.
notable to our
purpose.

Ps. 62. 5, 6, 7, 8.
a remarkable
text.

Sanguis mar-
tyrum semen ec-
clesie.

to instruction, and so occasioned their saving conversion, in the interim they rest in perfect blisse, free from sinne and sorrow, expecting a glorious resurrection, and in this regard also likened in Scripture to seed, *1 Cor. 15. 14. 26. 4. Trust in the Lord Jehovah for ever, for in him is everlasting strength, Job 13. 15. Though he kill me yet will I trust in him.*

Proposition 3

Let this suffice for the second Proposition; and so pass: we unto the third and last: The Doctrine is, *That it is the comfort of Gods Church and children (so trusting in him) that they shall find God a very (yea too too) present, strong and abundant helpe in all their troubles whatsoever.* The prooffe and improvement whereof hath in part bin made good in the second point, in recompence whereof this third will doe as much for the second point, this being the prime demonstrative argument for it, as we then shewed, so nigh of kin are these two. The clearing of this point by Scripture prooffe is (as the former) referred to those generall premised texts. For farther clearing hereof I shall first gather up the graduall arguments in our text thus. 1. God is our hope, refuge and shelter, that is, our hope makes us fly to him for shelter, I so doe many, and find small comfort, miserable comforters, as *Job* found his three friends, weake prope. As some in a storme hasten to a tree, which so pelteth them with droppings, that they leave it and rather expose themselves to the weather. Therefore secondly, our text addeth, *And strength*; that is, alsufficient to protect them, who make him their shelter. I so are many men more able, then willing to help, as *Dives* was to relieve *Lazarus*? 3. Therefore our Text addeth, a helpe we shall finde him ready and willing. I happily in some few small troubles without much cost or trouble? Lastly, therefore our Text saith, *in very great and abundant troubles*, though we find them too too great and abundant, yet will he beare us through, and out of them all. So that nothing is desirable in this point, in which our Text holdeth not forth comfort.

It were easie from Scripture to shew you experiments in all particulars, which your own observation may supply, both in temporall and spirituall troubles, as our first point branched them forth: but I choose rather to remooove a cavill, which maketh battery

battery against this truth, the removall whereof will much settle the same. Thus,

Obj. Experience telleth us (whatever you say) that the godly are overborne with troubles, and sinke and perish under them. I shall give you a seven fold answer hereto.

Ans. 1. Know that this third doth not enterfeer vvith the first Proposition, *That the troubles that befall in this life are common to godly and wicked men*, and that the godly may die under the pressures thereof, death being the period and closure of this life. *Mar. 10. 17.* Christ forewarneth, therby to fore-arme us herein. And then again know that the first doth not trip up the heels of this third Proposition, but that neverthelesse God is our help in and out of them all. A second answer is, that to uphold the harmony of these two truths, and to contain each of them vvithin its bounds, we must give a double distinction: the former betweene temporall troubles respecting our naturall life; and spirituall troubles respecting our supernaturall life: the latter distinction is between the matter, and the manner of both these kind of troubles. The matter is the kind of troubles which we suffer; as sickness, hunger, thirst, nakednesse, death, Satans temptations, &c. the manner is Gods respect unto man troubled, and mans respect back again to God, both for ground and end why, and degrees how farre God orders that they be so troubled. According to which distinctions we settle the point in a four-fold conclusion.

Ans. 2.

First, that however temporall troubles are for matter alike both to Godly and wicked, yet for manner they are sanctified to the Godly, and not to the wicked. The Godly own God the Author thereof: justifie Gods Providence therein, arme themselves to beare them as a Fathers chastisements; weane themselves from the love of this world, that is full of them; hate, and mortifie sin as the cause of them; labour for holiness, as that which destroyeth sin, and fitteth them for dissolution, and for a better life, with longing desire they wait and look for the same; And all this makes them more and more to hope in, and fly to God for helpe; and from hence they learne with David to say, *Psal. 119. 67. Before I was afflicted, I went astray: but now have I kept thy word. ver. 75. Thy judgements are right: thou of very faithfulness hast caused me to be troubled.* In all which temporall troubles

Conclus. 1.

troubles the delivery is conditionall, not absolute, namely, when, how, and how farre Gods wisdome seeth best for his glory, and his Childrens good.

2.

A second Conclusion is, that the spirituall trouble of sin however it seeme alike in godly and wicked for matter, yet for manner it differeth very much. The Godly sin of infirmity, not of presumption, their sins are sudden surprisals and incroachments, not contrived before: bewailed, not boasted in afterward: yea, and with consist in the acting them; they are captived to them, not willingly serving them; they be not reigning sinnes in them, and therefore not unto death. In all which it is generally quite contrary with the wicked, and that because these are all flesh, and so sinne findeth no opposition in them: those consist of flesh and Spirit, which (as contraries) are in continuall combate. Hence the Godly cannot totally, or finally sinke under sin, because the Spirit cannot be subdued to, and conquered by the flesh, *1 Joh. 4. 4. He are of God, little children, and have overcome them: because greater is he that is in you, then he that is in the world.*

Gal. 5. 17.

3.

A third Conclusion is, that for distress of Conscience leading to despaire, however God suffer his children to be shrewdly buffeted by Satan for triall and chastisement, yet in as much as despaire is a grievous sinne, it cannot totally or finally prevaile over them, but they shall recover, and Gods grace shall be sufficient for them.

4.

The fourth and last Conclusion is, that however it be with the Godly in this life, yet the end crowneth all, as *Paul* speaketh *2 Tim. 4. 7. I have fought a good fight—ver. 8. henceforth is layd up for me a crowne of righteousness,—and not to me only, but to those also that love his appearing,* which causeth that his triumphant challenge *Rom. 8. 33, 34, 35.* In all which the wicked condition is quite contrary: they sinke without helpe everlastingly under all these troubles.

Object.;

But here may some object, as *John 11. 37. Could not he that opened the eyes of the blind, have caused that this man should not have dyed?* So could not God without more adoe have prevented mans fall into sin and misery and so Christs death? or at least by his death have perfectly freed his children from all sin and misery, the two troublers of his Israel?

I should have cut short this curious question with *Pauls answer.*
Answer. O man, who art thou that disputest with God? but that a
 fuller satisfactory answer will afford choice heavenly notions:
 Therefore, I say, doubtlesse his power could, if his wisdom had
 seen it meet so to have ordered it: which however we cannot
 fathome to its bottome; yet five fathoms deepe we may dive.

First, God is of absolute infinite Perfection from all eternity,
 needing no creation, nor creature to adde any thing to him.

Secondly, therefore the whole creation was meerly arbitrary,
 yet with some end suitable to his excellency, and worthy his un-
 dertakings. For so every wise man will have a valuable end in
 his actions, much more will Gods infinite wisdom so order it.

Thirdly, therefore this Gods end can be no other, but the ma-
 nifestation of his glory in all his communicative Attributes of
 Power, Wisdom, Providence, and the rest; and that to the high-
 est Perfection that the most noble Creatures, Men, and Angels
 can reach; whereby to honour, and praise him in all his excellen-
 cies: because any thing in the creature is too base to be the
 ultimate and highest end of the Creators actions: and to adde
 any thing to himselfe is impossible. Therefore it being nothing
 within God, nor within the creature, it remaineth onely to be
 this relative respect between them, in Gods manifestation of his
 glory, and the creatures magnifying him therein.

Fourthly, yet this Gods manifestation of his glory must not be
 in so easie and obvious a way, that the shallow capacitie of the
 choicest creatures may trace him, much less: out-runne and way-
 lay him, saying, This way he must needs come, but in such hid-
 den pathes, as are past any, yea, all the creatures finding out, un-
 till he be pleased to manifest them. Because easinesse and com-
 monnesse strippeth things of admiration, exposing them to neg-
 lect, and contempt.

Fifthly, therefore God, to confound the wisdom of the wise,
 propoundeth such contrary, and unlikely meanes to produce his
 ends, that by how much the more we think the work impossible
 before hand, by so much the more admirable we may esteeme it
 afterward: by how much the more we slighted it before, by so
 much the more we might adore it afterward. In these five Con-
 clusions stands a generall rationall account of Gods actions. In
 particular

Conclus. 5.

1.

2.

3.

4.

5.

particular all his works of wonder, and miracles we doe own to speake so much unto us; as his leading Israel 40 yeares through the wilderness, *Exod. 12. 37, 38. Psal. 78. 12. &c.* and Christ his miraculous feeding so many with so few loaves, *Joh. 6. 5. Matth. 15. 32.* And are not Gods ordinary works of nature as admirable? From one of which a Heathen Philosopher concluded, without the light of Scripture, that doubtlesse there is one God, whose universall all-powerfull providence ordereth all things. To this effect he reasoned concerning the conception of a child in the wombe: who distributeth that little masse of seed into flesh, skin and bone, rather then all into flesh only? or being thus changed, who caused it to branch forth into head and members, with all their distinctions, rather then to congeale into a lump of bone inwrapped in flesh, and covered over with skionne? or yet why two armes, and legges, and but one body? who branched forth the hands into five fingers with all their usefull joynts? who distributed the intrals, and gave life to all, with the faculty of concoction, and growth, all in a due proportion, with a multitude of such like observations? All which are so farre from the parents power to dispose of, that they are often wholly ignorant thereof, untill at hand to bring forth, however, they cannot choos to have male or female; proper, faire, witty children, or other; the like of Egges turned into Chickens, Acorns into Oakes: with such a certain rule, that doubtlesse they are from one over-ruling power of God. *David* sweetly meditateth this thing of his own conception, *Psal. 139. 13.* to the 16. yet these, and the like, because they fall out in an ordinary course of nature, foreseene in their causes and meanes, are not admired, yea, little considered, as is each least miracle: so true is it, that Familiarity breedeth contempt: whereas it is as rare a worke of God to turne water into wine by the ordinary course of nature, were it truly considered, as by Christ his miracle: Oh, its the nature of the Vine to doe it! I but who gave it this nature and vertue? Oh, but its common and ordinary: so much the more admirable providence, that for so long continuance never fainteth, nor faileth in his work: what is carried with constancy and certainty is most with wisdom and with power. I might be large herein, but I contract, and reduce all to the satisfying our present objection.

Its true: God could, if he would, have prevented mans fall, Christs death, his childrens sinne and suffering: but then, 1. We had not seen the weaknesse of the choicest creatures; men, and Angels, when not supported by God. 2. Nor Gods rich love in Christ given a ransom for us; nor Gods severe indignation against sin, and sinners, with the highest pitch of Gods exact justice against reprobates, and of his unfathomed free grace towards his elect ones, and of his unblemished holinesse, that spareth not sinne, but must have it punished, though in his children, by way of chastisement, and in his Sonne by way of satisfaction; nor the power of the grace of God in his Saints, that is stronger then death, and so exerciseth them in all the tossings and turnings of this life, that all things co-work in the close with best advantage for Gods glory, and their eternall Salvation; that with admiration looking into these pathes of God, we may say with Paul, Rom 11. 33. *O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgements, and his wayes past finding out?* ver. 34, 35. *For who hath knowne the mind of the Lord, &c.* ver. 36. *For of him, and through him, and to him are all things: to him be glory for ever. Amen.* This is the end of all, Gods glory, that man cannot trace his pathes. He bringeth good out of evill, which could not be, had he not first permitted evill to be. These are Pauls miraculous Riddles and Paradoxes, 2 Cor. 6. 4. to the 10. v. with which the Spirit of God by faith acquainteth his children, which the naturall man discerneth not, neither can he. Nothing so confoundeth Satan with all his Assassins, foiling him at his owne weapon, letting him have his most malicious will, and thereby accomplishing his owne most holy will. As that Josephs brethren should sell him into Egypt, that they might not worship him, whom thus they came to worship; That Sampson should be bound by the Philistines, to deprive him of his strength, thereby to exercise and evidence his strength to their ruine; That David should kill Goliath with his sling, and smooth stones out of the brooke, and so cut of Goliaths head with his own sword. All severall types of Satan bringing Christ to death, so working mans salvation, and his own kingdoms desolation, the things Satan so feared, and hereby thought to prevent, Psal. 76. 10. *Surely the wrath of man (and devils) shall praise thee, and the remainder of*

Wrath shalt thou reſtaine, that is, when God hath let as much malice runne forth, as will make moſt for his glory, God will turne the coek, and damme up the reſidue, when at the fierceſt; then is his ſetting time: and that is as *ver. 9. When God ariſeth to judgement, to ſave all the meek of the earth.* Let this ſuffice for clearing of this laſt doctrine.

Uſe 1.

The firſt Uſe whereof is Inſtruction of the ſeverall waies that God hath for delivery of the godly from all their troubles: whereof he hath given us evidence (beſides his reſerves, even his owne waies, in his owne wiſe providence, to his owne glory, beyond mans tracing, according to what we laſt delivered in this Doctrine) as followeth.

1. God often ſmiteth the hearts of the enemies of his Church and children with ſudden feares and jealousies of dangers to themſelves, when no cauſe is thereof that is real: ſo that they fly when none purſueth them. As did the hoſts of the *Aſſyrians*, *2 King. 7. 6, 7.* whom the Lord cauſed to heare a noiſe of chariots and horſes, and of a great hoſte, and ſo were utterly routed. Yea Stories mention the like in ordinary, through miſtake of trees and Sun-ſhine upon waters, and cattell for armies; of rattling winds, yea dreames ſtriking horreur and amazement, as a notable example of the *Midianites* dreame with the following ſtratagem, *Judg. 7. 13.* doth evidence.

2. God often ſmiteth the enemies hearts with relenting pity, and maketh them prove friends to his Church and children. So he overwrought *Judab* and *Reuben* towards *Joſeph*, *Gen. 37. 19.* to ſpare his life. So *Achaſueruſh* towards *Heſter*, and the whole Nation of the *Jewes* to reverſe the ſentence gone forth for their deſtruction, *Eſth. 7.* So *Nebuchadnezzars* heart was ſet before hand to free *Daniel* (in his meaſure) as well as after to joy in it, and in the interim to be troubled for him, *Dan. 6.* Theſe twain are Gods preventing wayes of help.

3. God often ſuffereth his Churches and childrens enemies to ride on proſperouſly in their projects, yet ſo, as in the upſhot to confound them, and to turne their deſignes to his owne glory, the welfare of his Church and children, and their owne ſhame and confuſion; as in the inſtances of *Joſeph*s brethren, who ſold him into *Egypt*, the *Philiftines* binding *Sampſon*, and the betraying

traying Christ unto death. Also in *Saul* his giving *Michal* to *David* to wife to be a snare unto him in the dowry of a hundred *Philistines* fore-skins, that so *David* might fall under their hands, which was his rise to greater honour, 1 *Sam.* 18. 22, &c. The like in the accusers of the three children, *Dan.* 3. and of *Daniel* himself, *chap.* 6. both which tended to the rise of them and ruine of their adversaries.

4. God often letteth the principals alone, and only dealeth with the instruments of their cruelty, disabling them for service against his Church and children; as the fiery furnace and the Lions in the two fore-named examples. So the chariot wheels of *Pharaoh's* hoste fell off in pursuit of *Israel* through the red Sea, *Exod.* 14. 25. So the band of souldiers, that came to attach *Jesus*, as soon as he said, *I am he*, went backward and fell to the ground, *Ioh.* 18. 5, 6. And Ecclesiasticall Story telleth us, that *John* being put into a Caldron of boyling leade, came forth without any hurt.

5. God often suffereth the devill and all his instruments to do their worst, and then he doth his best; setting himselfe in battalia, his host against theirs, under whose command are all creatures, like so many regiments: Some so potent, that one Angel in one night slaeth 185000 enemies of his Church, 2 *King.* 19. 35. The stars in their courses fought against *Sisera*, *Judg.* 5. 20. the Sunne and Moone stand still to give light to his people to be avenged of their enemies, *Iosh.* 10. 12, 13. Yea the river *Kishon* swept them away, *Judg.* 5. 21. Yea God hath hosts of lice, flies, fleas, frogs, haile, murren, and what not, to punish kings for their sakes.

6. God often suffereth the wicked to prevaile even unto martyrdome against his Church and Saints: but it is to free them from evils to come; to give them a more honourable crown of glory; and to raise up seed to his Church out of their blood, as hath formerly been touched. Now (beloved) all these things are written for our instruction: for how ever we expect not the like miraculous deliverances, as most of these were; yet wee through patience and comfort of the Scriptures must have this hope, that the Lord will find out a fit way for us also to escape, and will give a good issue with the temptation, when, how, and

how farre his wise providence seeth best for his own glory and his childrens good, how ever delivering them from eternall death and giving to them life everlasting. I need not recount unto you our own experiences of our Church of *Englands* wonderfull deliverances: that from the *Spanish* invasion of eighty eight, and that of the hellish powder-plot, with those in these our late and present calamities, which we may name *God*, for *loe a troope cometh*; many deliverances already brought forth, and many more we trust are yet in the wombe.

Gods children are men of observation, and thereout suck they no small advantage to their soules; which shal lusher in a second Use of Exhortation, that, we observe diligently Gods gracious dealings in this behalfe, both to his Church, and to thy selfe in particular, to learne thence to praise God, to pray to him, and to trust in him. Herein (if in any thing) was *David* a man after Gods owne heart, who inditeth Songs of Gods providence in all his wondrous works of grace to his Church; both historically from the beginning of the world downe to his own times; and prophetically from his owne time unto the worlds end, yea and the former historicall ones with so prophetically a spirit, that they serve most aptly for future use unto all posterity: and therefore his book of *Psalmes* remaineth the only Church musick unto the worlds end unto the Church of Christ.

A third Use is farther Exhortation, that we be most deeply and chiefly troubled for our sinnes, the only true trouble-house of the Israel of God, untill we get pardon thereof in Christ his merits, and victory over them by the power of Gods Spirit. This will alleviate all other troubles to thee, as being flea-bites hereto; upto; they all will be easily overcome in joy of this once rightly and thoroughly vanquished; and our quietness of Conscience issuing hence will be rightly bottomed upon tenderness of Conscience bringing joy in the Holy Ghost, and not on that false bottom of naturall security, and senselesse in sinne, growing up in impudencie of sinne, untill at length it quite slag into a small despaire: such a seared Conscience breakes forth at last into restless wounds, and out-cries of an accusing conscience. Get God home so thee within thy Conscience, then needeth thy hope for shelter never stirre out of thee, but in all troubles whatsoever have

have this for thy retiring hiding place; If thither thou darest not, whither wilt thou fly? how comfortlesse is that mans condition, who having no safety abroad, darest not retire, having no quiet at home through a brawling wife, both at bed and board restless; yea, worse is the trouble that sinne procureth, disquieting the Conscience: Such ones are like to the Citizens of *As*, pursued, and thinking to return to their City, it was all on fire, and so they fell all by the sword, *Isa. 8.* not much unlike was the condition of the Benjamins, *Judg. 20. 40. &c.* yet worse, even as ill as may be, is the present condition; because we carry this house, the retiring place of Conscience about with us, where ever we goe, and cannot leave it behinde us; and therefore take we heed how we disquiet it with our sins. To which purpose let us be sure to finde out and surprize our sinnes before they find and surprize us, if we discover our sinnes first, we may kill them; if they find us out first, they will greatly hazzard our ruine; if God shew us not the greater mercy. Let our sinnes therefore be our greatest trouble. Take *Ausidus* expression. The Carpenter heweth timber, which is rotten on the outside, but if he findeth it sound within, he squaroth it, fitting it for building, regardless of the outward unsound chips, if they be burnt in the fire, it will nothing availe us to have sound bodies, and hollow hearts with corrupted consciences; these be the troubles which seize on us, that we sink under them. Get a good heart and sound conscience, and in whatever troubles, thither thou mayest (with *Hoseah*) retire, and appeale to God with comfort, who will there meet thee, speaking peace; however troubles doe dog, and pursue thee from place to place; other wise they will drive thee out of thy selfe, and make thee thine owne accuser and tormentor, haunting thy selfe with perpetuall vexation in every place, and at every turne; and that so much the more fiercely, by how much the more inwardly and secretly: and yet even in these extremities God, yea, God alone is our refuge, and present help; wherfore find we out our sinne, and with the helpe of our God, rout we them, that they destroy us utterly: and make we sure to have our God at peace within us, thither to retire. When men rush out of a fort against their enemies, and make good their fort, they may retreat thither safely in all straights: but if the enemy breake in upon them by sur-

Faber deasciat ligna in superficie putrida, si autem sana invenerit intra in edificium provehit, non valde de superficie putrida & leso sollicitus: Quid proderit exteri in sanum putres facta medulla conscientia? Iste sunt tribulationes quae invenerunt nos nimis. Si animum firmitus, ubi cumq; alibi passus sit, illuc confugiet, & ibi invenerit Deum, &c.
Te sequitur, restructor tanto ardentius, quanto interior: tamen & in blado adjutor est Dominus. August.

prize, or stop in between them and home, or pell-mell crowd in with them, they may repent at leisure (if God give them the grace, I mean in this our spirituall conflict with sinne) wherefore as some have voluntarily bound themselves to their good behaviour, thereby to retaine their liberty, that their enemy, binde them not thereto, for then it is very difficult to get loose: so let our Christian wisdom teach us to doe. Though we are all borne in our finnes, yet take we heed how we live in our sins, for then we shall dye in our sins: the godly howeyer sinne is in them unto death, yet they are not in their finnes, but in Christ Jesus, new creatures, continually mortifying all their sinfull lusts: Oh let it be so with me, with thee, yea, and with thee also whoever thou art: as we tender the eternall salvation of our soules.

Use 4.

Take a fourth Use of Exhortation, that we build and rest upon God alone for delivery in all our troubles. *Isai. 26. 3. 4.* is a full text to this purpose. Let no carnall reasonings stay or draw us off from this our repose in God: as that is a maine one: Objecting that Cities, Kingdomes, Republickes most flourishing have their periods, birth, growth, height, decay, and ruine, and none can hinder this fate and destiny, as hath been observed, and therefore why should we struggle in the businesse?

Object.

Answer.

Answer hereto is, that for as much as this doth generally take us off from our adresse to, and securing our selves in Gods all powerfull, wise, and good providence: Therefore

Conclus. 4.

1.

First, Know we, that God in vertue of these his attributes disposeth of Kings and Kingdomes, bringing downe one, and setting up another, and doing whatever he pleaseth both in Heaven and in earth.

2.

Secondly, know we likewise, that God is not fickle, nor humorously slightly loathing old friends, nor changing his love: but spareth, and forbearth untill our sins so highly provoke him, that the honour of all his glorious Attributes, Justice, Truth, Holiness are so deeply engaged in the quarrell, that he cannot fairly come off but by taking vengeance to the uttermost. In as much as even when the cry of Sodom came up to Heaven, he will first come downe to the earth, to see if their sins were as great as their cry was loud: yea, and he spared the Canaanites, untill their sins were full ripe for judgement. *Judah's* sinnes grew to that height that

there

there was no remedy. 2 Chron. 36. 16. *Matth. 23. 32. Fill ye up the measure of your Fathers. Psal. 107. 34. A fruitfull land he turneth into barrenesse, for the iniquity of them that dwell therein.*

Thirdly, Know we farther that in all these Catastrophe's God still preserveth his Church (the City of God, the Kingdome of Christ) safe and sound, though he remove this his Candlesticke from one people to another nation: God provideth for it amidst all the ruines of Kingdomes: being no temporall, but a spirituall jurisdiction, see *ver. 4, 5.* after our Text. Thus all Judea and Palestina being layed waite, the Church settles in Grecia; it being over-run, it removeth into these Westerne, and Northern parts: and happily it may take its flight into America: certainly it will not be extinct untill the worlds end, nor then neither, but perfected in Heaven.

Lastly, know we that in all these removes God taketh speciall care of his Jewels, his chosen ones (who are his true Church) maketh them up, removeth them charily, usually into Heaven, for hazzard of loosing them in the rubbish and lumber through often removes. From what is sayed, it followeth for full satisfaction of the objection. Therefore even temporall governments, much lesse Christs Church, depend not upon fate, humane strength, and policy, but immediately upon Gods most wise and just providence, and gracious dispose; and therefore let no such vain conceit take us off from making God our God, so our hope, refuge, and shelter, in whom we shall thus find a very present great and abundant help in never so present, great, and abundant troubles, which we meet withall, *Psal 60. 9. ad 12.* excellent to our purpose is that text. I say, make we him so, as we usually make great ones our friends; by applying our selves in giving him all full content that possibly we can, and so our selves shall be all made for ever. In particular take these Rules, as meanes thereunto:

First, breake we off all league with our sins which are so offensive to God, untill when there is no comming to God: he heareth not sinners.

Secondly, hanker not after other helpers, rely on him only, fully, trusting him in the use of such meanes, as he prescribeth and affordeth. God is jealous, will have no corrvall, nor allow thee (in this case) two strings to thy bow. He who worketh all in all must

Meanes 5.

1.

2.

must be unto thee all in all; *Of, through, and to whom are all things, so him be all praise for ever.* Rom. 11. 36.

3. Thirdly, to this end celebrate all his former great deliverances for his Church and chosen. Oh how *David* by songs of degrees pegged up his heart to an exact praising God this way.

4. Fourthly, let faith inferre from what God hath down to what he both can and will doe for the future: who is the same without change, if his wisdom see cause, his goodnesse will do it: hereby strengthen thy faith, comfort thy spirit, take courage to endeavour: so *David* argueth, *God delivered me from the Lion, and the Beare, therefore will be also from this uncircumcised Philistine.* So *Paul*, *God hath delivered us, doth deliver us, in whom we trust that he will deliver us.*

5. Fifthly, be fervent, and frequent with God by prayer in all thy troubles; the more instant, the more and greater they be; and season them with brinish teares of repentance for thy sins, which provoke him to trouble us: This duty God so countenanceeth, that *Ahabs* outside humiliation shall have outward temporall salvation.

1 Kin. 21. 25. Lastly, by faith, prayer, praise, repentance, and obedience, make God thy hope, refuge, and shelter, not only in, but also out of troubles, in the height of prosperity, if thou look for his help in the depth of adversity: that so the duty may not be uncomely unto thee, nor thou to it, in time of need; that so also God may not seeme strange, nor look strange upon thee, when thou comest to him, but thou mayest have gained his care, and favour, and free recourse to him in need; that so likewise thou maist rather prevent then remove troubles, which is the easier task: God will not prescribe thee this Physick, if thou keep so constant a good diet: yea, thus small distempers will sweet forth by such daily exercise, yea, and one or other greater distemper may be recovered by speedie repentance, and God not prescribe thee more bitter physicke. Finally, I say, discharge the duty, which this our Text prescribeth, and thou maist confidently inferre, as followeth, *Thou shalt not so feare, though the earth be removed, &c.*

God Almightyes Blessing goe herewith.

F. I. N. I. S.

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DECEMBER 27, 1904

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Die Mercurii 27. Novem. 1644.

ORdered by the Commons Assembled in Parliament : That Master *Sallo-
wey*, and Master *Knightley*, doe from this
House give thanks to Master *Pikering*, and
Master *Gipps*, for the great paines they took
in the Sermons they preached this day at
the intreatie of this House, at *S. Mar-
garets Westminster* : It being the day of
Publique Humiliation ; and to desire them
to Print their Sermons. And it is Ordered
that none shall presume to Print their or
either of their Sermons without leave un-
der their or either of their Hand-writing.

H. Elsyng Cler. Parl. D. Com.

I Appoint *Philemon Stephens*, and *Samuel Gellibrand*,
to print this Sermon.

BEN. PIKERING.



A
FIREBRAND
PLUCKT OUT OF
THE BURNING.

A SERMON
PREACHED AT

*Margarets Westminster, before
the Honourable House of Com-
mons, at their late solemn Fast,
Novemb. 27. 1644.*

*By Benjamin Piker, Minister of Gods Word at Buckstead
in Suffex: and a Member of the Assembly of Divines.*

Published by Order of the said House.

Jer. 50. 33, 34.

*Thus saith the Lord of hostes: The children of Israel, and the children of Judah
were oppressed together, and all that took them captives, held them fast, they
refused to let them goe.*

*Their Redeemer is strong, The LORD of hostes is his Name, he shall thoroughly
plead their cause, that he may give rest to the land, and disquiet the inhabitants
of Babylon.*

LONDON,

Printed by J. L. for Philemon Stephens, and Samuel
Gellibrand in Pauls Church-yard. 1645. 1644.

FIRST AND

PLUCKT OUT OF

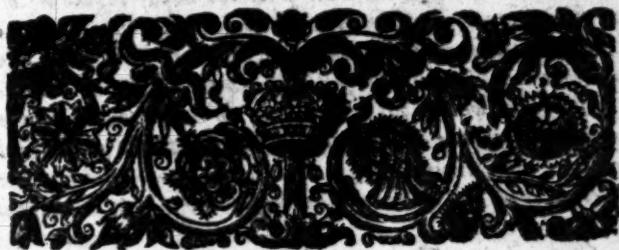
A SERMON

PREACHED AT



THE LORD OF THE

LONDON



TO THE HONOVRA.
BLE House of Commons,
Asssembled in Parliament.



*H*onourable Senators, Your patient attention unto, and thankesfull acceptance of my undeserving paires in this Sermon (now according to your Order printed, and in all humilitty presented unto you) emboldens me againe to reinforce my exhortation that you would be of good courage, and goe on zealously to work with God, untill he be pleased to make you and all Gods people happy and blessed in ordaining peace, perfecting Reformation, and working all your workes for you.

Nothing is so preiudiciall to your proceedings, nothing so much hinders good things from us, as many grievous provoking sinnes in the midst of us. Hence is it that when peace and freedom with Truth in purity have bene flowing in toward us as a River, the Lord hath caused them as Iordan to be driven backwards: the night seemed to be past, and the day of the glorious Gospel with peace on earth seemed to spread it selfe over us; but now the shadows are againe stretched out, black clouds hang over our heads, still threatening a day of darknesse and gloomnesse.

The profanenesse and incorrigiblenesse of the multitude declare that we are ripe for indgement, indisposed and unfit for

The Epistle Dedicatory.

such mercies as have benee ever since the happy beginning of your sitting tendering themselves unto us: The vitals of this Kingdome are fearefully distempered, the whole head is sick, and the whole heart faint: Our sinfull distempers threaten the dissolution of the whole body: Therefore through the wrath of the Lord of Hosts is the Land darkened, and the people are as fuel for fire, and their carcases lye torne in the midst of the streets: for all this his anger is not turned away, but his hand is stretched out still.

Certainly it will be acceptable to God, available to the healing of the Land, and reducing us to a finesse for Reformation, if you could, as you have begun. set up a faithfull Ministry, and establish iudgement and iustice in the Gates. If iudgement had its free course in Citie and Countrey, the course of Gods iudgements would determine. Let your zeale for the Lord burne; and this burning which the Lord hath kindled would be quenched. Phinehas stood up and executed iudgement, and the plague ceased.

Let not the sonnes of Belial say, There is no law now: Let them not be as when there was no King in Israel, every man doing that which was right in his owne eyes: let them know that the Kingly power resides in his High Court of Parliament. Let your terror be on all the wicked: bring the wheele upon them, or make them see into desolate places to cut up the mallows by the bushes, and Juniper roots for their meate. If iniquitie were purged and the wicked tooke away, God would leave off melting, Satan would be rebuked, the enemies unmoved: no weapon formed against you should prosper.

Every knowne fault suffered amongst us, if not prevented nor punished by you, will be as yours; and will give the enemy advantages: Therefore some thinke that Satan is said to stand at Ioshua's right hand, and so of his fellow reformers, as having instigacion, and therefore too hard for Ioshua and his followers: Nam dextra fortius aliquid & majus significat: to this purpose they bring that is the 109. Psalme, Let Satan stand at his right hand, and thus expound it: fac ut Satan in iudicio superiores habeat partes: The reason why they thus thought was, because Ioshua did not carefully oversee and in-

stru

Job 30.

Jer. 6.

Greg. Moral.
20. c. 20.

The Epistle Dedicatory.

struck the people in Babylon; he was not zealous in exciting to the building of Gods Temple: And although we read not that he was faulty in marrying a strange Woman, (as some say, (but without Scripture) he did) yet this was accounted his sinne that his brethren and sinner by his neglect or sufferance had done so, EZRA 10.

Rabb. &
Hieron. As
Sanctum hath
it.

Thus farre this is usefull; to excite you to prevent sinne in others, and to take away occasion from all that seek occasion either to asperse, or hinder your pious proceedings in building the Lords House, and setting up his Worship and Ordinances in puritie: O be carefull lest the Adversary get advantage; for you are not ignorant of his devices.

Justice also requires that you should make speed to heare and to relieve the innocent that cry to heaven, that cry to you as Gods on earth; let not their eyes faile with weeping.

Be zealous for Christs cause: delay not to establish his government and discipline with vigour: proceed so on in your reforming and treating, that glory may dwell in our Land; that mercy and truth, righteousness and peace may meete together, and kisse each other.

Let your wisdom find out a way so, that for circumstantiall differences there be no rent made by those who are one body: The wisdom which is from above, which is pure and peaceable; so direct you, that you may take away all pretences of separation or schisme; that every mouth may be stopt, that brethren may dwell together in unitie, serving the Lord with one shoulder; that the God of love and peace may be amongst us.

Your religious approbation, and expediting of the Directory for Gods worship, is no small refreshing to the spirits of all the godly: you have gone farre, but forget the things that are behind, and presse on toward the mark: So long as the Jewish builders and reformers minded more themselves and their own houses then the House of God, Satan prevailed by the Kings wicked Counsellours in Babylon; and the Samaritans about Indea, to hinder their counsels and endeavours: you have given good prooffe that you exalts God, and preferre his glory with the hazard of the depressing of your selves and yours. (The Lord is faithfull who will not forget your unparallel'd zeale and labour)

The Epistle Dedicatory.

Psal. 105. 14.

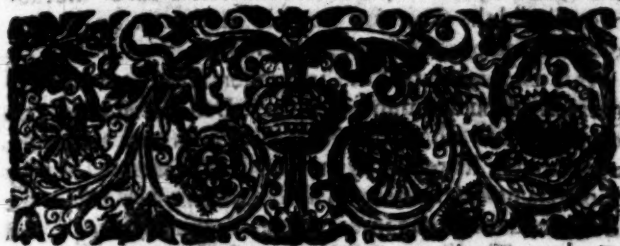
hour of love) Continue in your integrity, and the Lord will continue a Sunne and shield to you; he will for your sakes rebuke Princes; he will rebuke Satan and all his malignant Instruments, that they shall be as still as a stone: Although Satan be at your right hand, feare not, so long as our Mediatour sits in the right hand of God: feare not, if you (with Ioshua) stand before the Angel of the Covenant: continue to stand before him as your Master whose Worke you are about, expecting what he will prescribe, or enioyne. Continue in his worke, that you may be found so doing; so acquit your selves, that he may say, Well done good and faithfull servants; you have beene faithfull in all my house, enter into your Masters ioy. Stand before this Angel as your Iudge, to whom in all your iust proceedings you may appeale and have reliefe. Stand before him as your Advocate, who hath undertaken the Patronage of your righteous cause, and the promoting of your pious undertakings in heaven with his Father; there he speaks good; there he pleads for you: and the Lord will answer him with good words, and comfortable words concerning you, and concerning his Ierusalem. To his powerfull Patronage, constant care, and gracious guidance, you and all your Weightie Affaires are commended in the daily prayers of



Your most unworthy, but faith-

full and humble servant,

BEN. PIKERING.



A
SERMON PREACHED AT

Margarets Westminster, before the
Honourable House of COMMONS,
at their late Solemn Fast,

Novemb. 27. 1644.

Zach. 3. latter part vers. 2.

Is not this a brand plucked out of the fire?



It is the Lords pleasure that the condi-
tion of his Church many times should
be such, as the Prophet expresseth:
*I beheld the earth, and lo, it was with-
out forme and void: and the heavens
had no light.* Thus it was with
Gods people in the Babylonish cap-
tivitye: Heaven and Earth, Church
and Common-wealth, were in a confusion.

Jer. 4. 23.

It is the Lords goodnesse to have respect to his people
in such extremities, and when all is in a Chaos, to stirre up
helps and wayes to a new Creation of this heaven and
earth.

The God of the spirits of all flesh, for this end stirs up
the spirit of *Cyrus*, to give way, and of *Zerubbabel*, to build

B

Ezra,

Ezra, and *Nehemiah*, to revive the stones out of the rubbish to build the Citie and Temple, and to set up the true worship and pure ordinances of God.

It is observable, that the best undertakings, meet with greatest discouragements: As these Builders and Reformers did; both from the Kings Courtiers and Malignant neighbours, stirred up by the Devil: Therefore lest they should faint and be weary, lest their spirits should faile, the Lord sends encouragements by his Prophets, *Haggai*, and *Zachary*. The like oppositions (much Honoured) you have had, and such encouragements the Lord hath not been wanting in to you.

Ezra 5. 1.

This Prophet *Zachary*: First, to fit and dispose the people for mercy, exhorteth to repentance: Thus is a people prepared for the Lord. Secondly, by severall visions, the Lord first sheweth how he had dealt with them, that is, with moderation, not according to their deserts, but in measure and much mercy, *Chap. 1. & 2.* Secondly, for their comfort, he declareth how he would deal with them, *Chap. 3. & 4.* that is, he would deale graciously with them, if they would turne to him, and build his Temple, and set up his worship and ordinances in their puritie.

In this third *Chapter*, is set down the fourth vision, which the Lord manifested to this Prophet, that is, *Josias* the high Priest, and Satan standing at his right hand. In *Josias* the high Priest, a type of Christ, is set out the restoration of the Church, and Priesthood, and true worship.

He stood before the Angel of the Lord, that is, the second person of the Trinitie, called the Angel of the Covenant, and *vers. 2.* of this *Chapter*, Ichovah, attending his commands, expecting his ayde: he was in vile raiment, not as the high Priest of old; though the Priesthood and Church be in a vile despicable condition, you see it is in Christs eye, he hath care of it. Satan an adversary stands at his right hand to resist. The devill will still be hindering the acting hand in the things of God: Our Saviour found

it so, when first he entred upon the worke of a Mediatour, and Saint Paul, in his pious intentions: Satan hindered us.

Math. 4.
1 Thes. 1.

The Devill hateth all Divine Order and pure Ordinances, therefore he resists *Ishma*, in whom the Priesthood and Divine worship were restored.

Hence *vers. 3.* the Lord is pleased to grant a threefold encouragement to *Ishma* and the rest, which is also a threefold discouragement to the adversary.

First, The Lord hath chosen Jerusalem, and the Ministry appointed to gather and build up his people: and the Lord by deliverance of his people hath manifested his election: therefore he will not forsake those whom he hath chosen: Gods choosing is loving, *Jacob* have I loved. Whom God loves he loves to the end: therefore feare not.

Secondly, The Sonne of God undertakes the Patronage of his Church, he prayeth for them, he makes intercession to *Iehovah* God the Father: *Iehovah* said, *Iehovah* rebuke thee: and observing the reduplication, the Lord rebuke thee, even the Lord that hath chosen Jerusalem rebuke thee, we may see vehemency of affection in our Mediatour toward his Church and chosen: he was heard alway whilest he was upon earth: Father I know thou hearest me alwayes. Therefore now he is at the right hand of God he is heard; The Lord will rebuke the adversary, and answer this angel with good and comfortable words concerning Jerusalem: This was to *Ishma* and the rest, and is to you an other singular encouragement.

Joh. 11. 94

The third is, in the words of the Text read unto you: that is, present rescue: This manifesteth what Gods purpose is toward his people: he hath delivered them out of a wofull captivitie likely to consume them, as a brand out of the fire, therefore the Lord will save them to the uttermost; hath he begun and shall he not finish? what work he begins he will perfect it, the Lord will perfect that

77. or 1247

77. or 1247

Pfal. 138.8. which concerneth his chosen: Thus may the Lords chosen instruments and servants be encouraged: and thus the malignant enemy tooke off.

Vpon this third let us stay our soules: I shall not trouble you with varietie of interpretations, nor with multitude of observations which might very aptly be drawn out: but shall labour to present the summe in this generall instruction.

Doctrine.

Gods people may be in the burning, but they shall certainly be rescued and perfectly delivered.

This I shall labour to explaine and prove with the same labour.

I.

First, Here is implied, that calamities by the enemy is a burning: as also, *Amos 4. 11.* So this people finde it, and so expresse it, From above hath he sent fire into my bones and it prevaileth against them: he hath burned against *Jacob*, like a flaming fire which devoureth round about.

Lam. 1. 13.
Chap. 2. 3.

Pfal. 134.

First, If fire have the mastery it is raging, devouring and wasting: fire and water have no mercy, we say of them, they are good servants, but ill masters: so if the cruell enemy get the mastery he ruines all, and layes all waste: A fire devoureth before them, and behind them a flame burneth: The land is as the garden of Eden before them, and behind them a desolate wilderness: yea and nothing shall escape them: When through the Lords anger this fire is kindled, it devoureth every greene tree with every dry tree, that is, both the good which are as the greene tree, having some sap of grace, and the wicked which are as the dry tree, fit for nothing but fuel: and all fices from the North to the South shall be burnt therein: They pitie not the young, nor regard the person of the old: even as the devils malice and spite ceaseth not, notwithstanding, that *Iosias* and the Jews were but newly come out of the fire, so it were brands halfe burnt.

Ezek. 20. 47.

*Anges culpen
et anim. Drufun.*

Secondly, burning is a tormenting, painfull punishment:

ment : so is this : The Lord is angry and malicious men
helpe forward the affliction : and it's more smarting be-
cause it's by their hand : when the wicked devoureth the
man that is more righteous then he.

Hab. 1.

Thirdly, fire is unsatiable ; it makes no end of burning
so long as there is any thing combustible : Thus are the
enemies, and the multitude of those that distresse *Jeru-
salem* ; they are even as a dream of a night vision, as when
a hungry man dreameth, and behold he eateth ; but he a-
waketh, and his soule is empty : or as when a thirsty man
dreameth, and behold he drinketh ; but he awaketh, and
behold he is faint, and his soule hath appetite : although
they load themselves with plunder and spoyle ; and glut
and make themselves drunk with bloud ; yet they are no
more satisfied then though they had onely dreamed of
such things : they are as one of the things that never say,
It is enough : Their rage ends not with the life of the
godly, but it extends it selfe even to their ashes ; as was
scene in *Wicklif, Bucer, and Phagius*.

Isa. 29. 7. 8.

Fourthly, Fire is purging : it trieth it separates, & divides
things Heterogeneall : as the drosse from the silver ; so
this evill is to Gods people as a Refiners fire ; it purgeth
them from their hypocrisie, worldly-mindednesse, and
selfe-love, &c. Also it separates the wicked of the earth
as drosse from the godly, as in this season ; the truly zea-
lous from the malignant now combined together ; *Mich-
ael* and his Angels, against the Dragon and his angels.

Revel. 12.

2.

Secondly, here is implied, that Gods people are often
in this burning, and that to some extremitie, and for con-
tinuance, the Lord lets them lie in till they apprehend
themselves even consumed as a brand in the fire.

For first, we are not immediately purged, the bel-
lowes are burnt, the lead is consumed out of the fire, the
Founder melts in vaine ; the wicked nor our wickednes-
ses are not tooke away : as it is now scene, notwithstanding
we are in the burning, yet our dissentions and fires a-

Jerem. 6.

mongst our selves are not quenched; as it was with the *Jews* when they were neere to be consumed by the *Romanes*: our Pride, our Covetousnesse, &c. are not tooke away; Then no wonder if we continue yet in the burning.

Secondly, it may be also the Lord will thus feed the malignitie of the enemy, till he become prodigious in crueltie, blasphemies, and insolencie; and fill up a full measure of vengeance for himselfe.

And thirdly, Gods wisdom is best scene when we are at our wits end; and the Lords power is most manifest, when we are at the extremitie of miserie, when we think and say, we are cut off for our parts, *Ezek. 37.*

And secondly, when the enemies are at the height of their malice, and extremitie of crueltie: when the Pope was at his height, then *Luther* with others about that time gave him a second deadly wound: and when Gods people in this Nation groaned under the Hierarchie, as *Israel* under Egyptian Task-masters; even then when Tyranny was come to the height, the Lord was scene in the Mount; then his wisdom and power wrought for us: There was none to helpe, then his owne arme brought salvation by *Englands* Parliament, and *Scotlands* Armie: Thus some understand the enemies ruine, in *Armageddon*, expounding it to be the Mount of *Megiddo*: because the enemies are at a height when they are brought to *Hormah*, an utter destruction, as *Israels* enemies were at the waters of *Megiddo*.

Fourthly, contraries are ordinarily cured by contraries: cold diseases by hot Medicines, and hot diseases by cold: we are a cold Nation; at the most we are (as we are aptly resembled by Mr. *Brightman* to *Laudians*) but likewise; therefore the Lord applies these burnings unto us, that he may bring some warmth into us.

Thirdly, Here is exprest, that though Gods people be in the fire, they shall certainly be pul'd out, as *Israel* was out

Isa. 63. 5.
Revel. 16.
Judg. 5. 19.

out of Egypt from the Iron furnace, and out of the miserable captivitie in Babylon, where they endured this burning here mentioned: first, they are in bazard; then certainly rescued: *The enimie said, I will pursue, I will overcome, I will divide the people: my lust shall bee satisfied on them: I will draw my sword, mine hand shall destroy them. Thou didst blow with thy wind, the Sea covered them: they sank as lead in the mighty waters.* Then, Lord, thou in thy mercy hast led forth the people whom thou hast redeemed.

Exod. 15. 9, 10.
13.

So they seeme to be in their graves when in Babylon, but the Lord that quickneth the dead, tels them, *Thy dead men shall live, the dead bodies shall arise: awake, and sing ye that sit in the dust: for the Lords favour is as the dew of herbes.*

Isa. 26. 19.

First, thus the Lords Power, Wisdome, and Truth shine forth when we say, Our bones are dried, and our hope is lost; we are cut off for our parts.

Ezek. 37. 11.

Secondly, then the Lord is sought unto, (in their affliction they will seek me early) and rested upon, when we know not what to doe; when refuge faileth, and none careth for our soules: And then the Lord will never leave us nor forsake us; he will not be as waters that faile.

Thirdly, Gods love is immutable; more constant then the mothers love to her sucking child: No waters can quench it; the coales thereof are coales of fire which have a most vehement flame; many waters cannot quench this love, &c. In wrath he remembers mercy, and will not contend for ever, lest the spirit should faile before him, and the soules that he hath made. The Lord will repent himselfe for his servants, when he seeth that their power is gone; and there is none shut up, or left: *Deuteronomius 32. 36.* The tender mercies of the wicked are cruell, their malice is endlesse; but the Lord in wrath remembers mercy: When his people are humbled, his repentings are kindled, his bowels are troubled, and acknowledge-

Isa. 49.

Cant. 8.

Isa. 57. 16.

Isa. 40. 2.
Duplum in
Christo. Junius.

knowledgeth that *Jerusalem* hath received double at his hands for all their sinnes.

Sanctius.

And so one addes an Argument besides those I have set downe out of these words, which may silence the Devil and all implacable enemies: Thus, *This people is sufficiently punished, therefore God is not to be urged to add so their punishment.*

Deut. 32. 26,
27.

Fourthly, the enemy shall not alwaies blasphemie; the Lord will stop the mouth of iniquitie, he will still the enemy and avenger: the Lord would have scattered the *Israelites* into corners, and caused the remembrance of them to cease from among men, were it not that he feared the wrath of the enemy.

Josh. 7.

Fifthly, thus the Lord takes course for his own Name; although not for our sakes, yet for his owne Names sake he will worke for us that his Name be not polluted. And so *Iosua* pleads, Chap. 7. that for this reason the Lord would not leave his people in the enemies hand; for then, What (saith he) wilt thou doe unto thy glorious Name?

Psal. 102.
Psal. 138. 8.

Fourthly, here is implied; that if the Lord beginne in mercy he will finish: when the time to favour *Sion*, the set time is come, then the Lord will perfect his worke concerning us: he will doe it in despite of all Devils and Antichristians: though there be mountaines before his *Zerubbabels*, God will make them plaines, and bring forth the head-stone of his worke with shouting: He can make the hardest resistance as Clay, or Wax to the Signet; the greatest impediment shall give place, as *Euphrates* did to *Cyrus* that he might take the old *Babylon*; He saith to the deepe, Be drie: and so will the Lord doe that he may be avenged on *Rome*; *Revel. 16. 12.*

Isa. 44.

Yea, things adverse shall not onely yeeld, but concur: The Lord will make away in the wildecnesse, and rivers in the desert; the beasts of the field shall honour him, the Dragon, and the Owles, &c.

Isa. 43. 19, 20,
21.

As the beginnings of the ruine of the wicked evidenceth

ceit their certaine totall ruine: If *Hann* begin to fall, he shall not faile but fall: so the beginnings of deliverance from our Romish enemies, are pledges of compleat deliverance; the beginnings of the repairing of Gods Temple, evidence the certaine finishing of it: beginnings of woe were signes to the *Jews* of the extremitie of woe: and beginnings of blessednesse and puritie, are like signes of perfect blessednesse and puritie.

First, for the Lord hath chosen *Jerusalem*: and his beginnings declare what he hath decreed: If God hath decreed to deliver, to build, to beautifie the place of his Foot-stoole and make it glorious, who can hinder? the Lord God hath purposed, and who can disanull it? he hath stretched forth his hand, and who can turne it back?

Isa. 14. 24. 29.

Secondly, It stands God upon for his honour to goe on in mercy, when he begins in mercy: his Truth, his Wisdom, and Power are engaged: *Moses* therefore was much affected when the Lord threatened to destroy *Israel* as one man, after he had puld them out of the Egyptian burnings: Lord (saith he) why doth thy wrath waxe hot against thy people, which thou hast brought forth out of the Land of *Egypt* with great power, and with a mighty hand? Wherefore should the *Egyptians* speake and say, for mischief did he bring them out to slay them in the mountaines? And now if thou wilt kill all this people as one man, then the Nations which have heard the fame of thee will speake, saying: Because the Lord was not able to bring this people into *Canaan*, he hath slaine them in the wilderness.

Exod. 32. 12.

Num. 14. 15, 16.

The Lord would not have us such unwise builders as beginne and cannot finish; such builders are exposed to scorne and shame; therefore the omnipotent onely wise God will not doe so.

The Lord also is tender of his servants honour: he will still the enemy, *Psal. 3. Sathai*, *Tobiah*, and *Geshem* will laugh *Nehemiah* and other Worthies to scorne: What

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Isa. 14. 24. 27.

Exod. 32. 12.

Num. 14. 15, 16.

Neh. 19. 20.

Neh. 4. 2, 3, 4.

Is this thing that ye do? Will ye rebell against the King? What doe these feeble Jewes? will they fortifie? will they sacrifice? Then his fellow: Even that which they build, if a Foxe get up, he will breake down their stone wall: but Nehemiah, and such, may be confident and say, The God of heaven will prosper us, therefore we his servants will arise and build; and make all knowne to God who careth for your persons, your names, and honours: Heare, O our God, for we are despised, and turne their reproach upon their owne head: The reproach of his servants he will wipe away: The Lord will appeare to your joy when they shall be ashamed.

Ma. 66. 5.

Num. 23. 19.

Mal. 3. 6.

1 Sam. 12. 22.

Thirdly, God is constant: so is his love and resolution to doe us good: he is not as the sonne of man that he should repent: he is God and changeth not. The Lord will not forsake his people for his great Names sake, because it hath pleased the Lord to make you his people: Therefore when the Lord beginnes he goeth on: as Naomi said of Boaz, The man will not be in rest untill he finish the things this day. Men are mutable, discouraged, weary; but the Creator of the ends of the earth fainteth not: *Natura non disaffatur opere*; as the heavens are never wearie; the Sunne after millions of revolutions continueth still rejoycing as a mighty man to runne his race; much lesse is the God of Nature, and the God of these Heavens weary: Shall the Lord then begin and not finish? Shall I bring to the birth, and not cause to bring forth, saith the Lord? The Lords care over his Church, is also a constant care; his eyes are continually upon it: upon one stone, that is, Christ Iesus, the Corner-stone on whom we are built: there are seven eyes; that is, many eyes; the Lords eyes are upon Gods House, his chosen, and so shall be till all be perfected concerning his people. They may be in the burning, but they shall certainly be rescued: and if so, perfectly delivered: The constant Zeale of the Lord of Hosts will performe this.

Isa. 66. 9.

*Populi causam
Deus semel ru-
endam suscepit,
ac proinde qua
est constantis
nunquam desinet
eam. Drusus.*

First,

First, sympathize and pity *Ireland* almost burnt: and *England* in the fire. Let the whole house of *Israel* bewaile the burning which the Lord hath kindled: let your compassions be toward the *Palatinate*, that Vine that had strong rods for the Scepters of them that beare rule: but fire is gone out of a rod of her branches which hath devoured her fruit, so that there is no rod for a Scepter to rule. This is a lamentation, and it shall be for a lamentation: let your compassions be kindled so that they may set you on a course to help them out of the fire: use means (as the Lord hath put into your hands) if so be there may be balme for their healing: if we shall still look on without contributing to their reliefe, looke for the like measure from others in our miseries: Who shall pity thee, O *England*? or who shall bemoane thee? or who will turn aside to aske how thou dost? we have beene too much and too long wanting unto Gods distressed Churches: feare lest the fire of Gods anger be kindled against us, because we have beene a staffe of reed unto the house of *Israel*.

Use 1.
Levit. 10. 6.

Ezek. 19. ult.

Ezek. 19. 6.

Secondly, let the Lord be magnified by us. First, for giving warning: he sets us on fire round about, before his wrath kindle upon us. It is the Lords mercies that we are not consumed: let your praise be continually of him for keeping off this fire: when the enemy hath been coming in like a flood, the Spirit of the Lord hath lift up a Standard against him: he hath appointed barres and limits unto these raging waves of the enemy, and said, Stay there thy proud waves and goe no further.

Secondly, blesse the Lord for chastising in measure, for that he hath not poured out all his angers: he might have scattered Brimstone upon our habitations, and made us as *Sodom* and *Gomorrath*.

Blesse our God ye people, &c. For thou O God, hast proved us, thou hast tried us as silver is tried; we went through fire and through water: hence we have good hope that the Lord hath not ordained us to wrath: and

Pla. 66.

Numb. 21.

Isa. 43. 2.

when we are judged we are chastened of the Lord, that we should not be condemned with the world.

Thirdly, magnifie the Lords Omnipotencie, that hath kept his Church in the midst of flames. The bush burned and is not consumed: *Israel* was preserved among fiery Serpents; he are we kept amongst a Malignant company (the brood of the Serpent) who are set on fire: Magnifie the God of Truth who hath spoke with his mouth, and with his hand fulfilled it: When thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee:

Is it not marvellous in your eyes that the religious in *France* have beene preserved in Massacres and Butcheries, and the Protestants in *England* in the fires in *Queens Marys* reigne; and since from the damnable Powder-Plot; and many a time since from the Antichristians set on fire against us, and their Adherents, brutish men, skillfull to destroy?

Fourthly, let the Lord be magnified for making some impressions on the Antichristian party: The Lord God of recompenceth hath begun to give burning for burning. Let all give glory to the Lord for stirring up the spirits of our Worthies to hate the Whore, to make her desolate, to eat her flesh, and burne her with fire: O glorifie ye the Lord in the midst of the fires!

Thirdly, let us not think our selves exempt: the Lord hath brought this fire upon all his people, and shall we be free?

First, therefore shake off securitie, and bestirre your selves to prevent and keepe our selves out; we have been as brands in the fire; The burnt child dreads the fire: Our neighbours house is on fire, we cannot but be concerned in this. I will not meddle in Politiques, onely advise this. Therefore, first, kindle not the Lords jealousy by superstitions; cast not a favourable eye toward the Whore of *Rome*; leave not an hoole of the Beast in *England*.

Secondly,

Secondly, tempt not God: complaine not of his wise administration: thinke not, say not as *Israel*: Can God doe this? can he perfect Reformation? can he give pure Ordinances? can he subdue such a people as we are to his Scepter? can he ordaine Peace? can he worke all our workes for us? When the Lord heard this he was wroth, so a fire was kindled against *Jacob*, and anger also came up against *Israel*. Psal. 78. 21.

Thirdly, purge out every cursed sinne by repentance: let this be manifested in a holy indignation against all remainders of Idolatry and Superstition, as you have zealously begun: make the stones of the Altars as Chalk-stones, beat them to pieces: Every sinne makes us as ready to take fire, even as Gun-powder: let us therefore have grace whereby we may serve God acceptably with reverence and godly feare: for first, Our God is a consuming fire: and secondly, this fire of the Enemy is dreadfull: A fire devoureth before them, and behinde them a flame burneth: all that is desirous will be consumed by them: Gods Sanctuary shall be laid waste, his Worship, his Ordinances polluted, we shall lose communion of Saints, the excellencie of our strength, the desire of our eyes; no fire makes such a desolation as this: An Idolatrous Army is the abomination of desolation. Isa. 27.

And if the Lord have stretched out his hand so that we cannot put it back but that this fire doe kindle upon us, I shall prescribe the same course; Turn to him that smiteth: take away the sting from the fiery Serpents: that is, our finnes: The sting of death and every deadly evill is sinne: sinne is as fuel and bellows, both increasing the flame, and the wrath of God as a streame of Brimstone: If we could have broken hearts, the Lord would binde up our broken State, our broken Church. If we be not found in our sins, the fire can have no power over us: Satan shall not be at our right hand so as to prevaile. But if we continue in our neutralitie, like warmenesse, divisions and heats one to- Ezek. 24.

C 3

ward

Ezek. 22.

Heb. 10.

Jer. 6.

ward another, in covetousnesse, pride, injustice, unthankfulness, despising the day of small things, and contempt of the Gospel, grieving Gods holy Spirit, by which he shall strive with us; the Lord will be tamed to be our enemy; how then can our hearts endure, or our hands be strong in the day that the Lord shall deale with us? hereunto will be added the burning of an evill conscience, a terrible devouring fire: and thus the fire will be as *Nebuchadnezzars* furnace, seven times hotter.

Be instructed lest the Lords soule depart from you; let this fire that the Lord hath kindled be a Refiners fire, lest the Lord come from his place as a consuming fire, and everlasting burnings.

Our God hath beene trying to purge us a long time, he hath smitten us with Pestilence after the manner of *Egypt*, but we have not turned to him; he hath now drawne out his sword to avenge the quarrell of his Covenant, and the fire of his anger burnes; but he may complain as of old, The Founder melts in vaine; our wickednesse is not tooke away by repentance, the wicked are not tooke away by the hand of justice: Or as *Ezek. 22, 18* The house of *Israel* is become dross; all they are brass, and iron, and tinne, and lead, in the midst of the furnace; they are even the dross of silver.

Behold therefore, (O tremble at this) I will gather you into the midst of *Jerusalem* in mine anger, and in my fury, and I will leave you there and melt you; yea I will gather you and blow upon you in the fire of my wrath, &c. and ye shall know that I the Lord have poured out my fury upon you. O then heare the rod and who hath appointed it: it is an ill signe when we are set on fire round about and lay it not to heart: An ill signe when we are with the old World and *Sodom* secure; when we put away the evill day and think when the overflowing scourge passeth through the *Canaan* shall not come near us. This *Citie* is the Cauldron, and we are the flesh; and when we make

make the Lord complaine, as *Amos* 4. 11. Ye were as a firebrand pluckt out of the burning; yet ye have not returned to me: and when unfruitfull, notwithstanding Sunne and raine, like that cursed earth: our end is to be burned.

Secondly, when we are in the burning look up to Iesus Christ, (as the Israelites being bit with fiery Serpents lookt up to the brazen Serpent) thus we shall have healing: by faith we may quench the violence of flames. In Christ we shall have safetie. This man shall be the peace when the *Assyrian* (the greatest enemy that ever *Israel* had) cometh into the Land.

Num. 11. 3.

Heb. 11.

Thirdly, labour for the Spirit of comfort; The refreshings of this Spirit, as living water, will coole the heat of the spent soule.

Fourthly, pray that the Lord would mitigate the flames: so he did for those three, *Dan* 4. and for some Martyrs: pray and draw out water as in buckets, and powre it out before the Lord: It will be a sure meanes of quenching: when *Moses* prayed, the burning at *Tabera* was quenched.

Num. 11. 3.
Heb. 11.
1. Kings 18.

Labour to be constant; hold fast the Name of Christ: the Church of *Pergamos* is a patterne to us: that held fast and denied not the faith when *Antipas* suffered martyrdom, and where Satan dwelled: doe likewise: you have covenanted with God: deale not falsely in his Covenant: let not your steps decline out of the way though the Lord should smite you into the place of Dragons, and cover you with the shadow of death: for your encouragement hearken to the Lord of Hosts, *Zach* 3. 7. If you will walke in my wayes, and keep my charge, then you shall also judge my house, and keepe my Courts, and I will give thee places to walke among them that stand by. (Honourable Worthies) if you will persevere zealously in the Lords worke, you shall be advanced to be among Angels: though you cannot have the presence and face of an earthly

Revel. 3.

Psal. 44.

ly King, you shall be with the glorious Angels standing before the face of the King of heaven.

Use 4.

Isa. 43. 2.

This may be abundant comfort unto you (much Honour'd) and to all Gods people: We are in the fire but first, the Lord is with you and all his, so that the flame shall not devoure.

Mal. 3.

Secondly, you are choyce Instruments, Gods people are his chosen; choice gold will endure the fire, and the Lord will not cast away his people whom he hath chosen: when the house is on fire we take care for our Treasure; our choyce vessels, our jewels: we are not so solicitous for lumber: so the Lord careth for you and all his; you are his choyce Vessels, and peculiar Treasure, and his Jewels very precious in the Lords eyes.

*Inreparationem
tuam contra te
dirigas. Dion.
Carthul.*

Thirdly, Christ the Sonne of God intercedes for you, and that affectionately; he will prevaile with God to rebuke the Adversarie: and that to the purpose. The Lord rebuke thee, the Lord rebuke thee: even as Christ rebuked Windes and Seas; so will he doe with Satan and all his instruments; as *Nahum. 1. 4.*

Fourthly, let the gracious beginning which the Lord hath made be a sure pledge unto you that he will finish: be bold to plead with God: Lord thou wouldest not that we should undertake a building and not finish it, thou hast undertaken to build thy House here, be not so thy selfe as thou wouldest not that we should be.

Isa. 11.

Isa. 49. 18.

Fifthly, the Lord hath promised great things, and spoke of glorious dayes which now hasten concerning his Church: nothing shall hurt in Gods holy Mountaine. The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the Sea: the waste and desolate places, and the land of thy destruction shall be too narrow by reason of the Inhabitants; and they that swallowed thee up shall be farre away. O thou afflicted and tossed with tempest, and not comforted; behold, I will lay thy stones with faice colours, and thy foundation with Saphires;

phires; and I will make thy windowes of Agats, and thy gates of Carbuncles; &c. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. The time and my strength would faile to recite the glorious things that are spoken of thee, thou Citty of God, the new *Jerusalem* coming downe from heaven with Gods glory upon her: In that day, saith the Lord, I will make the Governours of *Juda* as an hearth of fire among the wood; and like a torch of fire in a sheaf: and they that have fought against *Jerusalem*, their flesh shall consume away whilst they stand upon their feet; and their eyes shall consume away in their holes, &c. Thus (Right Honourable) be comforted over the Church of God now in the burning; and over your enemies which are ordained for destruction, by the words of the God of Truth. The Lord bids them take away *Isosua's* filthy raiment, and restore to the Priesthood its former lustre, signified by change of raiment: Hence saith Master *Calvin*: *Plus expectent fideles quam conicere licet ex presentis aspectu*: Expect more then the present face of things can promise: the Lord will be known to be *Iehovah* in giving a being to his Word; He will be with you, feare not: Though ye have beene among the pots, yet shall ye be as a Dove coverd with silver, &c.

Therefore let every man in his Sphere be encouraged to be active and zealous to forward and hasten the perfect deliverance of Gods Church, and the perfect building and furnishing of Gods House: be not scandalized; be not disheartened for every dyfaller, or for any present weakness or miserie we are in; the Lord carrieth on the worke of restitution and salvation of his Church and people in a mystrie: when we are at the top of misery, the Lord will be seene, *Iehovah* *simh*: the Lord will be seene, or will see: even in the Mount his footsteps are hardly knowne: the Sunne ariseth and shineth upon *Sodome*, then the Lord rained fire and brimstone from the Lord out of heaven;

D

Gods

Isa. 54. 11, 12.

Zach. 12. 1

Zach. 14.

Hag. 2. 3; 1. 10. 11

Psal. 68. 13.

Use 5.

1. 2. 200. 1

1 Chron. 14.

1 Chron. 22. 35.

Hos. 13. 13.

Mar. 9.

Ezek. 3. 2.

Gods people lie as buried or burnt up in *Babylon*, then the Lord sends from heaven and saveth them from those that would swallow them up: This is the season not for shrinking, but for zeale; the Lord hath gone out before you, and broke in upon the enemies as the breaking in of many waters; therefore now bestirre you: Those of *Issachar* are commended because they had knowledge and understanding of the Times, and knew what *Israel* ought to doe: This will be your wisdom to take notice that the hazard that Christs kingdome is in by Enemies abroad, and Schismes and Divisions among our selves in this season, requires all your diligence, skill, and power to bring present healing and aide. And so now when *Babylon* rage & crueltie is at the height, it is the time, it is the time to render to her double as she hath done to you. In this season we are in straits, as when the children are come to the birth and there is no strength to bring forth: Is it not time for us then to stirre in these straits; strive, and extend your selves to get Gods children, and the Lords worke drawne out of the wombe: let not that be your spot which was the spot of *Ephraim* in the like case; the sorrowes of a travelling woman are upon him: He is an unwise sonne, for he should not stay long in the place of the breaking forth of children.

Now we are in the fire, let your zeale hence be enkindled: take fire from this fire: Every man, especially Reformers, Repairers, Deliverers must be salted with fire, as every sacrifice was seasoned with salt; be ye therefore thus seasoned with this heavenly fire of zeale, without which all will be unsavorie, that you may goe on in promoting the great workes you have in hand: Further to provoke you, I adde some further incentives.

First. Observe that the builders and reformers had as many discouragements as are now; they had a great worke before them, many enemies about them, and the Kings Authoritie and expresse command against them; yet

yet they went on and prospered; there were Mountains before them, but God made all plaine in a strange way of providence; Not by Army nor Power, but by my Spirit, saith the Lord: He will doe the like for you. Onely, as it is said to *Jashur*, Be of good courage: The Lord can rebuke the Devil and all his Instruments with a word, and make them as still as a stone.

Secondly, If ye faint and grow cold, ye lose all that hath gone before: (ye Worthies) ye have done much in pulling downe Poperie, a Tyrannous Hierarchie, and the strength of *Babylons* Armies; ye have begun a glorious Reformation, and your Zeale hath set you upon high undertakings, and effected such things as we, through our basenesse of spirit, neither looked nor hoped for: you suffered as much as did ever any Parliament; hazarding your Persons, Estates, and Families; indured much contradiction of sinners, and many reproaches; ye have had many acknowledgements and thanksgivings from Citie and Countrey. Othen lose not all that hath gone before: let your last be more then the first: Will ye do, will ye suffer so many things in vaine?

Thirdly, Ye worke with God, and the Lord will worke with you; It is an honour to the noblest to put their necks to this worke: The Sonne of God appeareth upon a Red Horse, going out in a fiery appearance against the enemy: He is among the Myrtle trees; that is, in the midst of his people, who are his delight; and with him there are Red Horses also: *Ascherah* hath his Angels to take vengeance on the Dragon and his angels: also there are speckled Horses, usefull every way; both for defence and offence.

Fourthly, The great oppositions you have should stirre up zeale; the god of the world is against you; Antichrist, and all that have the marke of the Beast upon them are against you: You are engaged in the greatest worke that ever lay upon the children of men; therefore there is required strong endeavours. Observe, ye *Bartholomews*, the

zealous for the Lord of Hosts who hath bene zealous for you: and withall take notice that your opposition is from devillish and malignant spirits; Satan and his Instruments who stand at your right hands to resist: Then up and be doing; goe on, your cause cannot but be good.

Fifthly, Take courage and goe on, else ye open the mouth of iniquitie; you will be tried with cruel mockings by those that looke and gape to see your spirits flat and cold: Oh how will they of *Gath* and *Ashkelon* insult? this will pierce as a sword; *Saul* chose rather to fall on his owne sword and die, then to be mocked by the uncircumcised *Philistines*: and *Zedekiah* would not yeeld, (but let come on him whatsoever it was) because he feared to be scorned and mocked: And consider, I beseech you, that we have made our boast of God, and gloried in such instruments; let not our confident boasting make us ashamed.

Sixthly, Thus if you goe on, you and we may leave happiness to our posteritie: if through our slacknesse and popish animosities the enemy prevaille, we shall have nothing left to bequeath but Slavery and Popery.

Seventhly, Antichrists end is neere: *Babylon* is (and that shortly) to be destroyed, therefore faint not: you have given her a deadly wound, follow on your stroke; let that wound never be healed: the Beast roares, and struggles, and bestires her selfe; she recollects spirits, but it is but as in a dying man; *natura ultimum comatur*, which we call a lightening before death: then now is the time to extend your selves to make a full end of the Whore; to dispatch her with swords (as the Prophet speaks) and to burne her houses with fire.

Then keepe your spirits up, fall not to an indifferencie or base neutrality: They that be not with Christ are against him: They that come not out to the help of the Lord, (suppose they be inoffensive moderate men) are cursed with a double bitter curse. The history of the men of *Jabesh Gilead*

lead may be for our learning on whom these sad times are come: They assisted not the *Beniamissers* in protecting those Delinquents, *sonnes of Bellial*; nor associated with the Tribes of *Israel* in their just Warre, which was (as this Warre now) to bring such wretches to judgement and punishment. Upon inquiry these being found Neuters, were desett withall as utter enemies; they were all smitten with the sword, both men, women and children, except some virgins reserved for the *Beniamissers*. : *and thus*

Judg.cap.ule!

I beseech you that my exhortation and advice may be acceptable: I could multiply many other considerations to set you on in a course of zeale; but if these I have spoke helps not to bring you to a further degree of heats, especially now that we are in fire round about; we may feare that gray haire are upon us; we are in a decaying condition as *David*, whom many cloathes could not make warme.

Let all malignant spirits mark: let this consideration take them off from their malice in opposing. *Athafohis* is the title of some Psalms: Destroy not, as a caution and a confident expression of the boldnesse, malice, and deficiency of the enemy. Let the gold and silver vessels, &c. be every one in his place, as it is by *Darius* Decree seconding *Cyrus*: Now therefore *Tamir* and *Shinor-Buzani*, and so *Rehman* the Chancellour, and *Shinfaei* the Scribe and such companions must be farre from charge: 1071

V/c 6.

If thou oppose the peace of Gods people, and the building of the Lords house, it is in vaine; thou wilt be found to fight against God; It is hard for thee to kick against the prickles: therefore meddle not to thy hurt; the Lord will finish in despite of thee: The Devil and his instruments could do nothing when *Israel* was in *Chaldea* deprest and buried; how much lesse now when they are delivered life up to Heavens, brought to *Jerusalem* and the Temple; so the policy and power of the enemy could do nothing when the faithfull were entrall'd under the Hierarchie,

[Faint, illegible handwriting]

when they had all advantages: how much lesse now, when the Lord hath tooke off those yokes, and advanced his servants as the stars into the right hand of Christ? Rev. 1.

Zanch. *de malis angelis.*

But the Devils malice is such, that although he knowes that his owne practises shall ruine his owne kingdomes yet he will not, he cannot desist from mischief: for malice is naturall to the Devil, and therefore he is necessarily malicious, as the fire is naturally and so necessarily hot and burning: and as Zanch. saith, *ad in angelis est casus quod heremius dicitur*: therefore as men after death are either pertinaciously evill, or constantly good: so are the Devils after their fall pertinaciously wicked and malicious: and so it is with Gods enemies in whom the devil workes with efficacy: they are not onely devilish, but even equallize the devil in malice and mischief; *Satan* was even a devil, *Iohn 6.*

Isa. 26. 11.

The enemies know and see that the Lord is with his Parliament, with his Armies, yet they go on; the devil drives them and thrusts them on as the Turkish horsemen doe their foot to their manifest inevitable ruine. When thy hand is lifted up, they will not see. It is an evidence of an Antichristian spirit, to be hardened against Gods waies and dealings, as *Revel. 16*. It is noted that notwithstanding the pouring out of the vials they were vexed and pained, and gnawed their tongues; yet they repented not: and they repented not.

O let this take thee off, when the Lords hand is lifted up to deliver his people, or judge the enemies: Thou wilt not see, but thou shalt see to thy woe, if thou goest on to oppose the Lord. It is usually said: Is the devill in such a one whom we see mad and maliciously bent? what devil then shall we thinke is in those that will yet in malignitie of spirit oppose themselves? This reprehension for ought we know took off the devil himselfe, as thou: dost thou not see that the Lord hath sold his people out of the fire? he thinks they have burnt long enough;

* *Qua voce adeo potenter fregit satana vires, ut nullum postea reliquum fuerit impedimentum.*
Zanch. in loc.

enough; he hath begun their deliverance, and so is engaged to perfect it: then why wilt thou offer to be an adversary? how transcendently devilish then are those enemies of all pietie? they see that there is no wisdom, nor understanding, nor counsell against the Lord; and yet they will continue obstinate in their malice. The Lord rebuke them, the Lord that hath chosen *Jerusalem* rebuke them: O consider, ye that forget God, whom you have to deale withall: Remember the Battle and doe no more.

Job 41. 8.

I adde to this an admonition to every one. O let us take heed of hindering the good of Christs Church and chosen: Know I beseech you, that it is not onely hindered by Malignitie and Neutralitie: but even the best have a hand in stopping God, which causeth him after he hath begun to pause and to beat a stand: How?

Use 7.

First, by our Infidelitie: Thus were *Moses* and *Aaron*, and all Israel kept out of Canaan after their deliverance out of Egypt: The Lord cannot do many more mightie works for us, because of our unbeliefe: Thus when things are adverse, we give our selves for lost: our hope is cut off, as though God were not all-sufficient: when things are prosperous we do nothing lesse then rest on God; we lean on an armie of flesh, we have a prudent Parliament, a potent Army, we have counsell and strength for warre: so the Lord is deprest and these exalted, which provokes the Lord to let us see the vanitie of these without his helping hand, and may provoke him to reject our confidence: and I sweare in his wrath that we should never prosper in them.

Math. 13. ult.

Secondly, there hath been but bad use made of Gods beginnings. First, we have despised the day of small things: Thankfulness would make us account small beginnings great favours: yet what the Lord hath already wrought should not seeme small in our eyes: considering what the Lord hath pull'd down, and what he is setting up, what he hath pluckt up, and what he is about to plant; what task-masters we are delivered from, and what blessed freedom

we

we enjoy. Successes have made us more insulting then thankfull, and took us off from our dependance on God who wrought for us.

Secondly, we are a stubborn people; now that Christ would reign amongst us, we say this man shall not reign over us: now Christ is coming towards us, we bid him depart out of our Coasts: we are loath to subject our necks to his yoke, our pride is such: This makes him also to stand.

Thirdly, since the Lord hath multiplied mercies, we have multiplied divisions; and keepe in and foment such fires of dissention among our selves, as justly provokes the Lord to let us lye in the burning: Such a fire was kindled between *Abimelech*, and the men of *Shechem*; fire went out from *Shechem* and devoured *Abimelech*; and fire went out from *Abimelech* & devoured the men of *Shechem*; the Lord quench the fire threatening the like evils amongst us: It is a fearefull signe of the fire of Gods anger ready to kindle on us when he sends and suffers an evil spirit to prevaile so between King and people; but for the divisions of Gods people there should be great thoughts of heart; as for the divisions of *Reuben* there were great thoughts, and great teachings of heart. It is to be lamented with the teares of us all, to see brethren agreeing in all substantial; serving one God; having one Father and Hope, &c. yet for some circumstances in matters of Discipline their contentions are as the barres of a Cattle, and the heat is increased, as betweene *Gnaphs* and *Gibellines*. Honourable Senators, here your Wisdome (yea a Divine Wisdome from above must be obtained for you) would shine if you could repaire all the breachet, and compose things so, that brethren might with peace of conscience dwell together in unitie, then we should see that the Lord would delight over us to goe on to doe great things for us; and the graces of God would then shine in his servants, what they would in the spirit of meeknesse yeeld one to another,

Judg. 9.

ther, so that the unity of the spirit might be kept in the bond of peace: This only I adde; If ye bite and devour one another, take heed that ye be not consumed one of another.

Gal. 5.

Fourthly, when we have had mercies showing down from heaven, we have slackt our hands in prayer: when *Moses* hands fell downe, *Amalek* prevailed; and so through our slacknes & coldnesse in this dutie and others, more then through the slacknesse of our Armies; the enemies who were not long since even pruned downe, have strengthened themselves to our reproach and danger.

Fifthly, Selfe-love, which sets us upon selfe-seeking, and selfe-ends, is so predominant, that the publique concerns are not so promoted: If we had publique spirits, our endeavours would have had a further influence into the publique good then yet they have had.

And many provocations there are amongst us to bewaile; many *Achans* amongst us, many curst things, not onely hid in the tents; but brought forth in the sight of the Sunne; they declare their sinne as *Sadams*, and hide it not: much cause of humiliation these are unto us all this day: and we must not looke to see Gods work perfected till we All mourne and repent for the many evils in the midst of us: How long shall I see the Standard, and heare the sound of the Trumpet? It is answered in the next words by the Prophet; My people is foolish, &c. *Isaiah* reads it, *So long as my people is foolish and fottish; and wise to doe evill.* And (Honoured Worthies) I beseech you to admit of me that I may use boldnesse: This burden concerns all, and calls upon all; it is for admonition to all, but especially You: When *Israel* had provoked the Lord by their spell and bodily uncleannesse, the people were plagued in a fearefull manner; there fell in one day foure and twenty thousand: *Moses* was not blamed, but the Heads of the peoples Hung up the heads of the people that the fierce anger of the Lord may be turned away from

Jer. 4. 21.

Num. 24.

E

Israel:

Ezek. 22.

Israel: Why the Heads of the people? They should have looked better to the people in governing, so to prevent sin; or they should have been more swift to execute judgement, when they fell into sinne: It is not enough that you are not grosse sinners, that you are reformed, so long as there are in the midst of Citie and Kingdoms, even where your Power also reacheth, many abominations; there are as *Ezekiel* speakes, in thee; in thee much excess, many profanations, horrible uncleannesse, (I speake what I know) even abominable incest, not onely acted once or twice, but continued in to the just provocation of Gods anger against you and all of us; and there is no course for redresse, none to punish or put them to shame: there is in the midst of us oppression and crueltie, there are in the midst of us many innocents whose faces are ground, and their bones crushed and broken most injuriously; they cry for reliefe, they stretch out their hands to you for helpe: O relieve the oppressed, and judge the cause of the helpelesse, lest the Lord heare their cry and it be sinne unto you.

Delay not, make speed to seeke judgement, to bring the wheele upon the wicked; put not off such things; the delaying of which, delays all your hopefull proceedings: delay not one day to trouble those that trouble *Israel*: but as *Iosua* said, so doe ye; God shall trouble thee this day. These and many such things lye upon you: therefore provoke your spirits to zeale and courage; feare not, faint not; if Christ had fainted in the worke of our Redemption, what had become of us? he fainted not, nor was discouraged till he set judgement in the Earth; do ye like wise.

Observe how the Lord describeth the Horse, *Iob 39*. His neck is clothed with thunder, he paweth in the valley, and rejoyceth in his strength; he goeth out to meet the armed man, the quiver rattleth at him, the glittering speare and the shield; he saith among the Trumpets, shal and doth God care for horses? glorifie God in the creature

and

and learne courage from him; break through all like lightning: as in naturall motion, so the neerer you come to your haven where you would be, let your motion be swifter: The Lords beginnings engage him to finish; ye are Gods; as *Psalm* 82. Follow God: the Lord hath beene very zealous for you and us, take heed of coldnesse in this heat: labour to hasten Reformation in the Church, that it may be the gladnesse of Gods people to goe to the beautie of holinesse, that the Tribes may goe up to the Testimony of *Israel*; and for the better governing the Common-wealth, let there be set thrones of judgement in all places: as *Psalm* 132.

And to conclude: Let us all put to our helping hands, armes, purses, counsell, encouragement, for the helpe of the Lord against the mightie: let the Ministers of Christ be carefull to maintaine unitie; to provoke Christians to peace; to unite against the common Enemy: on some have compassion, making a difference; and others save with terror, pulling them out of the fire. O let all be humbled before our God this day, and put our mouthes in the dust; and then our prayers will be very prevalent with God; our legions would be thundering legions, as Christian armies of old, dreadfull to the enemy: let us all helpe with our constant prayers, be the Lords remembrancers, give him no rest till he refine his Church, and pull it out of the fire: he that hath neither purse, nor weapon, nor hands, nor counsell to helpe, hath a heart; O poure it out in prayer; give not over till the Lord hath made *Ierusalem* a praise in the earth. It is usuall to put words into a Delinquents mouth whereby he is delivered from death. The Lord deales thus with us; he bids us take words, and he also suggests words whereby we may be delivered from iniquity, & received graciously, *Hos.* 14. 3. So *Ier.* 3. 19. He deviseth a way for us how we should obtaine the lengthening of our tranquillitie: It is the Lord

that asketh the question: How shall I put thee among the children, and give thee a pleasant land, even a goodly heritage of the hostes of nations? And I said, thou shalt call me, My Father, and shalt not turne away from me: This then is the Lords way that he would have us take, to cry Father, Abba Father, to pray, to devote our selves to God, and never to turne from him: No people ever had more encouragements, and more needs then we have to wrastle with God: O wrastle with God, leave him not till he blesse us: give him not over till we prevaile: when we are Princes and prevailers with God, then shall we see Mercy and Truth meeting, Righteousnesse and Peace kissing, then would the Lord be with us in these fires, or pull us as brands out of the fire; and then, and not till then we shall be prevailers over men.

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Die Jovis 26. Decemb. 1644.

IT is this day Ordered by the Lords in Parliament Assembled, That the House doth hereby give thanks to Master *Calamy* for his great pains taken in the Sermon he Preached on Wednesday the 25. of this instant *December*, in the Abby Church *Westminster*, it being the day of the monethly Fast. And this House doth desire him to Print and publish the same. And lastly, It is Ordered, that none shall Print or publish his said Sermon without being Authorised so to doe under the hand of the said Master *Calamy*.

Io. Browne Cler. Parliamentorum.



I Doe appoint *Christopher Meredish*, to Print this Sermon, and no man else.

EDMUND CALAMY.

AN
INDICTMENT
AGAINST ENGLAND
BECAUSE OF HER SELFE-
MVRDERING DIVISIONS:

Together
VVITH AN EXHORTA-
TION TO AN ENGLAND-
preserving Vnity and Concord.

Presented in
A SERMON PREACHED
before the Right Honourable House of
Lords in the Abby Church at *West-*
minster; at the late Solemne Fast,
December 25. 1644.

By
Edmund Calamy, B. D. and Pastour of
Aldermanbury in LONDON.

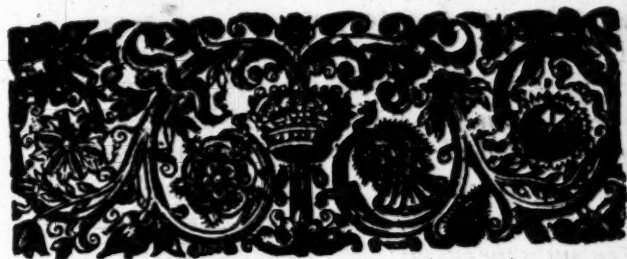
*Cyprian. Pacem Ecclesie Martyrio praferimus.
Peius est scindere Ecclesiam quam sacrificare Idolo.*

LONDON,
Printed by *I. L.* for *Christopher Meredish*, at the sign of
the Crane in Pauls Church-yard. 1645.



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TO THE RIGHT HO-
NOVRABLE HOVSE OF
Lords Assembled in
PARLIAMENT.

THe differences and Divisions of
England at this day are so many,
so great, and so destructive to
Church and State, as that it can-
not but be accounted a transcen-
dent act of Piety and Charitie
for any man to endeavour according
to his place to compose the one, and remove the other.
But though this worke be very excellent, yet it is also
very dangerous to him that shall undertake it. For it
is often found, that he that will step into reconcile two
parties that are a fighting, doth prove the party a-
gainst which both of them will fight. Or if not both,
yet alwaies the party that doth the wrong will be a bit-
ter enemy to him that would make up the breach. And
therefore it is expressly said, Act. 7. 26, 27. That
when Moses saw two of his brethren striving one a-
gainst

The Epistle Dedicatory.

against the other, and stept in to set them at one, saying, Sirs, ye are brethren, why wrong ye one another? He that did his neighbour the wrong thrust him away, saying, Who made thee a Ruler and a Judge over us? But yet notwithstanding, happy is that man whom God shall make any wayes instrumentall to the bringing in of a holy and blessed Peace into this distressed Iland, though with the losse of his owne life. Famous is the example of Gregory Nazianzen, who was Bishop of Constantinople, eminent for Learning and Piety: And yet when he saw a prevailing Faction endeavouring to choose another into his place, and that it would much disturbe the peace of the Citie if he did not yeeld it up, he brake out into this speech: Absit, inquit, ut mei causâ aliqua simultas oriatur in Dei Sacerdotibus. Si propter me est ista tempestas, tollite, & mittite me in mare, & desinet à vobis quassatio. God forbid that for my cause any difference should arise amongst the Ministers of God: If this tempest be raised for my cause, take me, & throw me into the Sea that so the tempest may cease. A sentence worthy to be written in letters of Gold, and to be put in practise by every true hearted Englishman. The like we read of Codrus a Heathen King, who for the love of his people exposed himselfe to death. And of Curtius, and of three Decii that devoted themselves to ruine for the safety of their Countrey. The Booke of God tells us of Moses that was willing to have his name blotted out of the Booke of life: and of Paul that was willing to be an Anathema, that so God might be reconciled to the people of Israel with whom he was displeased. But the greatest example of all is of our Lord and blessed Saviour

Ruffini histor.
Ecclesiast.
lib. 2. cap. 9.

The Epistle Dedicatory.

Saviour, who emptied himselfe of his Divinitie, and became a servant, and a curse, that he might become our Peace-maker.

Much to this purpose is said in the insuing Sermon, which is now made publique by your Commands. Something also is said to keep up your spirits from being over-dismayed at the consideration of these Land-destroying Divisions. Great are the searchings and tremblings of heart, because of these Divisions. But be not over-discouraged: It is Gods Prerogative to bring light out of darknesse, good out of evill, unitie out of division. He worketh by contrarie meanes as well as by unlikely meanes. He delivered Jonah by a Whale, and kept him (as Basil saith) vivus in sepulchro. He raised Joseph by casting him into prison; he cured the blind man by clay and spittle. And I doubt not but he will bring a great deale of good at last out of our Divisions. It is observable that Simeon and Levi, that at first were brethren in iniquitie, joyning together to destroy the Shechemites, and for this cruel act, as a futable punishment, were divided in Jacob, and scattered in Israel, Gen. 49. 7. Yet notwithstanding because afterwards Levi was zealous for God against the worshippers of the golden Calfe, and did appeare valiantly on Gods side, Exod. 32. 26. God did turne this curse into a blessing, Deut. 33. 10. For Levi was consecrated to teach Jacob Gods judgement, and Israel his law, &c. And the Simeonites, as Ainsworth observes, were also Teachers of the Law in the Synagogues of Jacob; and the Levites in the Schooles of the sonnes of Israel. This story is written for our consolation. The time was when we dwelt in peace and
unitie,

Ainsw. in
Gen. 49. 7.

The Epistle Dedicatory.

unity, but then we combined against God and his children; and for this cause as a just curse, God hath divided us one from another, to the utter ruine one of another. But yet notwithstanding, if you (Right Honorable) will goe on to shew your selves zealous for God and his Cause, and to appeare vigorously and faithfully on his side; God will turne our great curse into a great blessing. And as the dividing of the Red Sea was made by God a way and meanes to lead the people of Israel over into Canaan, and to destroy the Egyptians: So God will make our Divisions in this Red Sea of bloud, into which we are plunged, a way and meanes to a happy Canaan of unitie and peace; and to the utter ruine of our implacable Adversaries. Thus he did with the divisions of Paul and Barnabas, as this Sermon relates unto you. Onely be courageous for God, and in nothing be terrified at our differences, but make your peace with him, and he at last will make us at peace one with another: which is the earnest prayer of

Your Honours.

Spirituall fervant,

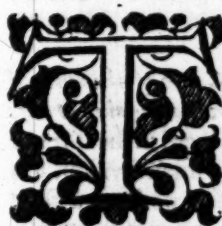
EDMUND CALAMY.



A SERMON PREACHED TO
the Right Honourable House of
Lords on the Monethly Fast,
December 25. 1644.

Matth. 12. 25. latter end.

Every kingdome divided against it selfe, is brought to desolation: and every citie or house divided against it selfe, shall not stand.



These words are a iust Apology of Iesus Christ, against the uniuert accusations and blasphemies of the Scribes and Pharisees. There was a man brought unto Christ that was possessed with a Devil that made him dumbe and blind; and Christ healed him, insomuch that the blind and dumbe, both spake and saw; Vers. 23.

This great miracle had three different effects. The common people were astonished and said; *Is this the sonne of David?* Vers. 23. His own kindred thought him mad, and sought to lay hold on him, *Mark. 3. 21.* But the Pharisees when they heard of it, they blasphemously said; *This fellow doth not cast out Devils, but by Beelzebub the Prince of Devils.* Now Christ to cleare himselfe from this cursed aspersion brings foure Arguments, whereof this in my Text is the first. Interpreters take much paines to make out the strength of the Argument. The

summe of what they say is this. It is an Argument drawn from the policy and subtiltie of the Devill. For if Satan cast out Satan (saith *Christ*) then Satan should be divided against himselfe. And if Satan should be divided against himselfe, then Satan should seek his own ruine. For every kingdome divided against it selfe is brought to desolation, and every citie or house divided against it selfe shall not stand. But it is incredible to thinke that Satan should seeke the ruine of his own kingdome, which he endeavourerh by all means to promote and propagae. And therefore it is certaine, that I do not cast out Devils by the power of Beelzebub the Prince of Devils. This is Christs first Argument.

But my purpose is to handle these words, only as they are an *intire proposition* in themselves; as they are a *generall Maxime*, written in great Characters, not only in the *Booke of God*, but in the *Booke of Nature*: and as they are a *cleare Looking-glasse*, in which with sad countenances we may behold the woefull condition that *England* is in at this present. For these words are the words of *Iesus Christ*, who is truth it selfe. Every kingdome divided against it selfe is brought to desolation, and every house or citie divided against it selfe cannot stand. And if every Kingdome, then the Kingdome of *England*, divided against it selfe is brought to desolation, and if every Citie, then the Citie of *London* divided against it selfe shall not stand. In the words themselves, we have two parts.

First, *Christ* doth here set down one great Cause of the ruine of Kingdomes, Cities, and Families: and that is *division against it selfe*. Every Kingdome divided against it selfe: The word in the Greeke is *μερισμός*, which doth not signifie every little, small division, but such a division, that doth *μερῆς εἶναι τὴν πόλιν*, that doth cut a Citie in pieces, such a division, when it is *κατ' αὐτὴν*, when it is *intire* to a Kingdome, when it is got within the bowels of a Kingdome, it is like unto the winde, which when it gets into the bowels of the Earth, makes an Earth-quake, and blows up Towns, and Houses, and Kingdoms. So doe these divisions, whether Ecclesiasticall, or Politicall, whether about matters of Religion, or of Civill Government, when they get within a Kingdome, they blow up a Kingdome, a Citie, and a Family.

Secondly, Our Saviour *Christ* here sets out the *greewnesse* of the
ruine

ruine that is caused by these divisions; and that both *Intensively*, and *Extensively*. First, *Intensively*, and that by two expressions.

First, Christ here sayes, such a divided Kingdome is brought to *desolation*: the word in the Greeke is *ἐρημότης*, it is made a *wildernesse*: Though a Kingdome in time of Peace be as happy as a *Paradise*, division will turne a *Paradise* into a *desolate wildernesse*: And the words are in the Present tense, to shew the certaintie of it: *It is brought*, not *it will be brought*; Every Kingdome divided against it selfe is brought, and it is brought to *desolation*. Divisions doe not onely *distemper* a Kingdome, and make a Kingdome diseased, but they are *deadly*, and *fatall* to a Kingdome, they are like unto a great and wide breach made in the Banks to let in the Sea, to swallow up a whole Kingdome: they are like a breach made in the walles of a Citie besieged, that lets in the Enemy to take the Citie. And then,

Secondly, Christ sayes, such a divided Citie *shall not stand*. Christ doth not onely say, it shall reele, and totter; but he saith expressly, *ὀρθότατος*, it shall not stand: or as it is in the 3. Mark, 24. *It cannot stand*; it must tumble and fall. Divisions in a House, are not only like unto the *breaking of the Windows*, or the *pulling down of the Tyles*, which may be done, and yet the House may be safe: but they are like unto a *House all on fire*, which must necessarily be burnt down if it be not quenched. Or like unto a House, when the Pillars of it are pull'd down, and the House it selfe falls with it. So is a Kingdome, Citie, or Family, divided against it selfe, *it cannot stand*, sayes Christ, *ὀρθότατος οὐ δύναται ἵκεν*, *Mark. 3. 24.*

Secondly, Our Saviour sets out the *greatness of this ruine* by the *Extension* of it; It is here said: *Every Kingdome divided against it selfe*. Divisions in a Kingdome, are like a *sweeping plague*, that devoures whole Kingdoms, without any distinction. Though a Kingdome be never so well provided with Men, Armes, and Ammunition, Ships, Walles, and Bulwarks: yet notwithstanding, if divisions get into that Citie, and Kingdom, they are as a *spreading gangrene*, that will quickly infect the whole Kingdome, and destroy it utterly, be it never so well fortified by Sea or Land. Nay, though there should be a *Kingdome of Saints*; yet notwithstanding, if Differences and Divisions get within that Kingdome, they will prove like the *worms that did eat up Jonah's gourd in one*

might; Divisions in a very little space will swallow up, and devoure all the outward happinesse, even of a *Kingdome of Saints*.

And not only so, but every *Citie*, (sayes Christ) and every *House*, though it be never so Religious, so Honourable, so rich a Family; yet notwithstanding if divisions get into that Family, it cannot stand. These divisions, they are like unto the *Mors in olla*, like unto the *Coloquintida*, that spoiled all the pottage; They are as a *poysenfull herbe*, that spoiles all the riches and goodnesse of a Family: like unto *Eagles feathers*, which (as some say) when they are mingled with other feathers, spoile all the feathers they are mingled withall. So doe Divisions, Contentions, and Factions, when they get into a *Citie*, or Family, they spoile all the wealth, riches, and honours of that Family: for so sayes our Saviour Christ; *Every kingdome divided against it selfe is brought to desolation, and every Citie, or House divided against it selfe shall not stand*. The words thus explained, will afford us this Doctrin.

Doct. That Divisions, whether they be Ecclesiasticall, or Politicall, in Kingdomes, Cities, and Families, are infallible causes of ruine to Kingdomes, Cities, and Families.

* Lib. 5. de Bello Gallico. quod factionibus & studiis trahantur. Camden Britanniam. Jam inde interior Britannia magis civilibus bellis, & partium studiis, quam Romanorum viribus atroxita. post varias clades ultro citroque illatas in Romanorum potestatem paulatim concessit. Dum enim singuli pugnabant universi sunt victi, sic in mutuum perniciem ruentes ut non nisi oppressi senserint omnibus perire, quod singuli amiserunt. Claudius hic discordiis fretus &c.

This Doctrin is proved, not only by the History of the Bible; but by the History of all Ages. The Kingdome of *England* is sufficient alone to prove the Truth of this Doctrin. Historians observe, that there was never any great mischiefe fell upon *England*, but the Cause of it was, the Divisions that were among them. When *Caesar* first made inrode into *Britaine*, he was called in by the Faction of * *Mandubratius*. And *Tacitus* sayes, that all the Victories that the *Romans* got, it was by the Factions and Divisions that were among the *Britaines*. And afterwards, when the *Saxons* made a Conquest of *Britaine*; *Vortigern* that had got the Kingdome by a Faction, to maintaine his Party, sent for the *Saxons* in, as some say, or at least employed them, when, in, to take his part, as others write. But all write, that by this meanes he destroyed himselfe, and the whole Kingdome. And so likewise, when the *Normans* made a Conquest upon *England*; they were invited thither by the Factions that were in *England*. Especially, by the Faction that the *Earle Godwin* made, and his sonne *Tostaine*, as our Historians doe relate. And since the *Norman* Conquest, I need not put you in minde of the great effusion of blood that was here in *England*,

England all the time of the Barons warre: And of the miserable condition of England, when the House of York and the House of Lancaster rose up one against another. And what shal we say to the desolate and bleeding condition of England, and Ireland, at this present? Doth not our forlorne, and miserable estate sufficiently make good this Doctrine: *These Divisions in Church and State, are destructive to Church and State?*

But besides the Kingdome of England, I might shew you, how the Empire of Grecia as long as Alexander kept it in unitie flourished in great prosperitie, but after the death of Alexander, it was divided into foure parts, and these foure Governours destroyed one another by divisions. I might also instance in the Empire of Rome, as soone as ever it was divided by Constantine into two parts, from that very time (as Sigonius relates) the Romane Empire, which before that was very strong and potent, began first secretly to grow weake, and afterwards to decay, till at last it came to utter destruction.

I might instance also in the people of the Jewes, as long as they were as a Citie united within it selfe in Davids and Solomons time, so long they did exceedingly flourish; but as soone as ever they were divided into ten Tribes, and two Tribes, they presently began to warre one against another, and to open the doore to foraine Invasions; till at last they were all of them utterly ruined. Famous is the story of the Citie of Ierusalem, when it was besieged by Titus Vespasian, Iosephus telsus it had three mightie Factions in the very bowels of it: The chiefe of which Factions were Iobchanan, Eleazar, Schimon. And that these three Factions did kill more then the enemy himselfe; and were the cause of the taking of that famous Citie. The like is reported of the famous Citie of Constantinople, when it was taken by the Turks, &c.

But let us a little consider the Reasons why Divisions are so fatall and destructive to Kingdomes, Cities, and Families.

The first Reason is, because that these intestine divisions they destroy all those things that are as walls, and bulwarks to preserve a Nation from ruine. As for example:

First, Divisions destroy the peace of a Kingdome: Now there is nothing that preserves a Kingdome more then peace:

B 3

Reason 1.
Why Divisions are so fatall to Kingdomes, because they take away all the preservatives of a Kingdome.

1. They take away Peace from a Kingdome:
And

* Dr. Stoughton
Sermons.

And therefore the *Hebrews* comprehended all blessings under the name of Peace. *Heaven* it selfe, it is nothing but *tranquillitas pacis*; what is God, but the God of peace? and what is Christ, but the Prince of Peace? And therefore, as * that Cardinall made his Embleme, *A Beach tree*, with this Motto: *Take off the top, and it is the ruine of all the rest*; for such is the nature of the Beach tree, that if you cut the top off, the tree presently withers: such may be the Motto of every Kingdome: *Take off the top, and it is the ruine of all the rest*: Take away Peace, and you destroy a Kingdome. The truth is, there is no outward blessing, is a real blessing where peace is wanting: your Estates, your Honors, are no blessings, if you have not peace to enjoy them. And therefore, as the Artificer carved his owne name into the Buckler of *Minerva* so exactly, that whosoever should undertake to pick out his name, must necessarily spoile the Buckler: so it is with Peace, peace is so wovne into the prosperitie of a Kingdome, that whatsoever destroyes peace, must needs destroy a Kingdome. Now Division takes away peace, and therefore Division ruines a Kingdome.

2. They take away unitie, love, and concord.

And then secondly, *Division takes away the Unitie of a Kingdome*; now *Unitie* is the great preserver of Church and State: it is the great preserver of all bodies, both *Naturall*, *Politicall*, *Artificiall*, and *Theologicall*. What is that, that keeps the fabrick of Heaven from dissolving into pieces, but the Unitie and the agreement of the discordant Elements? What keeps this great fabrick here from falling, but the Union and conjunction of the parts of it? *Stones ioyned together make a building, but stones uncemented, destroy and overthrow a building: boards ioyned together make a Ship, disioyned make a ship-wrack*. What keeps the body of a man in health, but the just proportion and harmonie of every part? the members of the body divided from the head are presently destroyed: the branches divided from the Vine receive no juyce, no sap, no vertue: Every thing is preserved by unitie and concord. *Lords and Commons united save a Kingdome: divided make ship-wrack of a Kingdome*. The Church of Christ at first, when the blood of Christ was yet warme, was at unitie within it selfe, and all with one accord praying and serving God, and then it flourished exceedingly. The Church was then like a pure Virgin attended with

Caleme a true
sanguine Christi.
Hicron.

with all the graces of Gods Spirit as with so many *Island maidens*. But afterwards when it fell into divisions it lost her *Virginity*, and all her hand-maids forsook her. For this is true both in Philosophy and in Divinitie, *Omne divisibile est corruptibile*: Whatsoever is divisible, is corruptible. And the like I say of concord, love and friendship, which are nothing else but *unity in affection*: These are the glew that soders, these are the nerves and sinewes that joyne a Kingdome together. And therefore the Apostle saith, *Above all things put on love which is the bond of perfection*: it is a bond to joyne Kingdomes, and Cities and Families together. And therefore, whatsoever breakes this bond of Kingdomes in pieces, must needs devour and destroy Kingdomes. But divisions doe this. For they are like a Caterpillar to devour all peace, unitie, love, friendship, and concord, which are the great supporters of Kingdomes. They are like unto the great Plague of the Locusts that devoured all the greenethings in the land of Egypt: There is nothing that is good in a Nation, nothing that is green and flourishing in a Nation, but division and contention will destroy it. And therefore divisions must needs be destructive to Kingdomes. This is the first Reason: and then

Secondly: As divisions take away all those things that are the Buttresses to uphold a Nation: So on the other side, they open a doore to all kinds of misery; they bring in myriads of evils into a Kingdome: They are like unto *Pandora's box*, which when it was once opened, out flied all kind of sicknesses and diseases: As for example:

First, Where intestine divisions dwell, *there dwells strife and envie*; and where envie and strife is, there is *confusion and every evil worke*, *Iam. 3. 16.*

Secondly, Divisions open a doore to let in a *foraineemie*: and it is a free and miraculous mercy that God hath kept out the *French*, and the *Spaniard*, and the *Danes* from invading *England* in these times of our divisions.

And then thirdly, Divisions *weaken a Kingdome, and make it unable to resist a foraineemie, if he should come in*: for divide a Citie, and so many divisions you make, so much you take away from the strength of that Citie. Let five men joyne together to beare a burden, and they will beare it with ease: but if three of those

Hegeſp. ex Eu-
ſeb.

Col. 3. 16.

Exod. 9.

Reason 2.
Why Divi-
ſions are ſo de-
ſtructive to
Kingdomes,
becauſe they
open a doore
to all miſery.
1. They let in
confuſion.

2. They let in
a foraine
emie.

3. They diſen-
able us to reſiſt
a foraine
enemy.

those five shall divide from the other two, the burden will sink the other two. *Vix Unita fortior*, strength conjoyned is a great deale stronger; strength divided is weakened; Counsels divided are weakened; men divided are weakened: But then

4. They set a Kingdome against it selfe.

Fourthly, and especially, Divisions set a Kingdome against it selfe, so sayes my Text, *Every Kingdome divided against it selfe*: Divisions make the father to fight against the child, and the child to fight against the Father: Divisions set the husband against the wife, and the wife against the husband: Divisions make us to be our own hangmen, our owne executioners. Divisions make us *Kiper* like to eat out the bowels one of another. Divisions make us to sheath our swords in our owne bowels. As God caused the *Midianites* to destroy one another: so these Divisions set a Kingdome against it selfe; they set a man against himselfe; a Citie against it selfe, to destroy it selfe,: In a word, that I may expresse all misery in one phrase: *Divisions bring in Civill warres*, which of all warres are most *uncivill*. There are three Iron whips with which God doth whip man-kind, when it grows monstrous in iniquitie; the *Plague*, *Sword* and *Famine*, which *Tertullian* calls *Tonsuras insolentis humani generis*, The loppings and prunings of Man-kind when they grow ranke in iniquitie. Of those three plagues Warre is the greatest. And therefore when the Prophet put *David* to his *Trilemma*, he chose the *Plague*, rather then the *Sword*, or *Famine*, and beseecheth with great earnestnesse: *Let me not fall into the hands of man*. Of all judgements Warre is the greatest, which for the most part is attended with *Famine* and *Plague*. But of all warres no warre so mischievous as *Civill warre*, for these Reasons.

They bring in Civill warres.

Civill warres are the worst of warres, for foure Reasons.

First, Because there is no Warre so unnaturall as *Civill Warre*: for in *Civill warre*, the father fights against the child, and the friend against the friend, and the brother against the brother.

Odia proximorum sunt certima.

Secondly, *There is no Warre so cruell as Civill Warre*: and therefore you shall observe, that the *Hagarens*, and the *Ammonites*, and the *Moabites*, and the *Edomites*, were the greatest enemies that the people of *Israel* had: Now these were of the kindred of the people of *Israel*; *The hatred of brethren is most bitter when they fall out*: You have an example of this in the 20. of *Judg.* 48. The people of *Israel*, they went to fight against their brethren, and when they had conquered them they did not onely kill every

every man they met withall, but they kild every *beast* that they met withall, and they kild every thing that came to hand: It is a strange expression, to shew the crueltie of Civill warre: and you know how the bloud-thirstie Cavaliers, at *Oxford*, doe hunger and thirst to drinke *Cups full* of the bloud of the Round-heads (as they call us).

Thirdly, These warres, they are most treacherous; no warre so treacherous as Civill warre, for there will alwaies be false brethren, that will labour to betray their brethren into the hands of the enemy, for it is a warre amongst Brethren; and these are the times wherein we may take up the complaint of *Jeremy*, *Ier. 9. 2, 3, 4, 5.* and wherein we had need follow the example of *Mica. 7. 5, 6.*

Fourthly, and lastly, these wars of all wars are most uncomfortable. And therefore you shall read that when the people of *Israel* had overcome the *Beniamites*, instead of rejoycing for the victory, they all fell a weeping because of their brethren that were slaine, *Judg. 21. 2.*

These are the Reasons why Civill warres are the worst of wars. But of all Civill wars that ever were, none so wicked, none so mischievous as the Civill warres of *England*. Of all the arrows that are in the quiver of Gods judgements, there is no arrow so sharpe, so keene, as this arrow that God now shoots out against *England*. For there is a Generation of men risen up amongst us that fight against the Parliament whom they themselves did choose, and intrust with their lawes, liberties, and religion. Men that fight against a Reformation: That fight themselves into Poverty, Slavery, and Beggery. That joine with the Papists of *England*, and Popish Rebels of *Ireland* to fight (as they say) for the Protestant Religion. That fight for their Liberties against the Parliament, the great and onely Conservator of their Liberties. That call God to record that they intend nothing but the preservation of the Protestant Religion, and of the liberties of the people, and yet endeavour by all treachery and bloudy ways to subvert Religion and Liberties. That God should suffer such multitudes of men to be so farre drunke with error, and to be so farre blinded with prejudice, this is a judgement of all judgements most superlative.

Now all these are the fruits of our divisions, and therefore certainly, Iesus Christ might well say, or if Christ had not said it, our owne experience would have taught us the truth of this Text: *Every Kingdome divided against it selfe is brought to desolation, and every house, and every citie divided against it selfe shall not stand.* This is all that I shall say for the explication of the Doctrine.

But now (through the blessing of God) I shall come to the Application.

Use 1.

If intrinsecall divisions be so destructive to the Kingdome, let us weepe and mourne before the Lord this day, at the consideration of the *sad condition* that *England* is in at this present. This day is a day of weeping and mourning: And I shall present a subject before you that will move you to teares if there be any bowels of compassion in you, and to say as *Jeremie* 14. 17. *Let mine eyes runne downe with teares night and day, and let them not cease, for the virgin daughter of my people is broken with a great breach, with a very grievous blow.* And if a tender and dutifull child cannot without great mourning and lamentation behold his Mother rent and torne in pices by wild Beasts; surely it will be most unnaturall in us who are the sonnes and daughters of *England*, to heare of the divisions and distractions of *England* with dry eyes, and hard hearts. *It is reported of Cato, that from the time that the Civill Warres began in Rome betwene Caesar and Pompey, he was never seene to laugh, or to wash his face, or to shave his beard, or cut his haire.* This example will rise up in judgement against many of us who are so unaffected and insensible of the great and unexpressible calamities of poore *England*, once a pleasant Paradise, but now a howling Wildernesse.

If Divisions destroy a Nation, it is a miracle of mercy that *England* is yet a Nation: for our divisions are multiplied exceedingly. Our times run all upon divisions, and subdivisions. We may say of *England*, as *Austin* of *Africa*, That it is divided in minutula frustula, it is crumbled into very little little pices. I will bring them all into two heads.

1. Our Divisions from God.
2. Our Divisions one from another.

First,

First, *Our Divisions from God, by our most grievous sinnes and iniquities.* For as *smoake driveth Bees out of their Hives, so doth sinne drive God away from a Kingdome.* And there is nothing that makes God forsake a Kingdome but sinne. *Isaiah 59. 2. Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not heare.* Now there is no Nation under heaven, that hath divided it selfe more from God by sinne then England hath. There was a time when the *Parliament of England made a whip with six strings* to whip many godly people to death. This was in *H. the eighths dayes.* There was a time when the *Parliament of England did solemnly upon their knees abjure the Gospel, and desire reconciliation with Antichrist.* This was done in *Q. Maries dayes*; after which followed the bloody persecution by the Lawes then established. And though these Lawes were afterwards repealed, yet how often have we Apostatized from God since that time? And even at this very day, though there be much talke of Reformation; yet (alas) there was never lesse practise of Reformation. Our Churches indeed are Reformed, but our hearts and lives are no whit Reformed. Our high altars are taken down, but our high mindes are not taken down. The Worship of God is purer, but the Worshippers are as impure as ever. We have no bowing to the name of Jesus, no bowing to Altars, Images, and Crucifixes. There is lesse knee-Idolatri; but I feare me, we have as much heart-Idolatri as ever, as much Covetousnesse, as much trusting to an Arme of flesh as ever. And though our Idolatri be lesse, yet Adulteries, and Fornications, were never more, I cannot say punished, but I must rather say, *Never more committed, and never lesse punished.* Do not men boast of their adulteries, and yet escape unpunished? It is a mercy of God, that scandalous Ministers are thrust out of their livings. But I beseech you tell me, *Is there a Law to punish a scandalous Minister; and is there no Law to punish a scandalous Gentleman, and a Lord also if he grow scandalous? Shall the Cheap-side Crosse be taken down (wherein you have done well;) and shall your Cheap-side iniquities, your Cheap-side adulteries, yet remaine?* It is a mercy, that we are freed from the tyranny and crueltie of the High Commission, and Star-chamber. But I am sure, there is as much complaint; I doe not say, as just complaint; but as much complaint, of oppression and injustice in the *Parliament-Committees* the

A Catalogue of the divisions of England, and what cause to mourne for them.

1. Our Divisions from God.

the Counties; as ever there was of the Star-chamber, or High Commission.

We live in times wherein there was never more *judging of others*, and never lesse *judging of our selves*. We live in the *safest* dayes that ever *England* saw, and yet what abundance of *pride* is there in *apparell*? what *lustfull fashions*, even in these *bloody* dayes? what *secrissie* in sinne, even whilest the *Ship* of the *Kingdome* is *sinking*? What deadnesse of heart? What coldnesse and formality in Gods worship? What unthankfulnesse? what unfruitfulnesse, &c. Indeed here is much fasting, but little weeping. Never more murmuring, more censuring, & never lesse reforming, then in these dayes, even in these dayes of *Reformation*. And shall we not weep bitterly before the Lord this day for these sinnes? These are the sinnes that divide a Nation from God. And if God once forsake a Nation, it is left in a desperate condition. For as the *Trojans* when they lost their *Palladium*, were presently vanquished: so when a Nation hath lost Gods favour, it sinks into ruine irrecoverably and presently.

2. For our divisions one from another.

1. For the divisions of the Commonwealth.

But secondly, Let us mourne this day also for our Divisions one from another; and first for our State-divisions, and then for our Church-divisions.

First, Let us mourne for the Divisions of the Commonwealth. Is it not a sad thing to see the *Head* rent from the *Members*; and that that *Head* that should be a preserver of the Body, is now by ill counsell, a *destroyer* of his *Body*? that, that *Head*, that should be like a head of *gold*, is now, through ill counsell, made a *head of iron*, to crush its own body in pieces? Oh! let us mourne for this, this day.

And then let us mourne for the rent that is amongst the *Members*. Is it not a sad thing to see the *Members* rent and torne one from the other? Nobleman against Nobleman, Gentleman against Gentleman, Citizen against Citizen; Father against Sonne, and Sonne against Father, &c. And that which *England* never saw till this day, *A pretended Oxford Parliament, against a true Westminster Parliament*?

And especially, Let us bemoane, and bewaile the Divisions that are amongst our selves here at home: That we that are all engaged in the same Cause, and in the same Covenant, and that are under the

the same condemnation, under the unjust charge of Rebellion, that there should be such differences, and such divisions amongst us, even amongst us, whose heart doth not bleed to thinke of it? That though *Hannibal ad portas*, yet the Senators of *Rome* should be at difference amongst themselves; the *Lords* should divide from the *Commons*, and the *Commons* from the *Lords*, whilst the enemy is seeking to destroy both *Lords and Commons*?

But above all, let us bemoane the Divisions that are in the Church about matters of Religion. For * *Constantine* saith well, *That the dissensions of the Church are more terrible and more pernicious then any Civil warre.* And these are exceedingly increased amongst us especially in the famous Citie of *London*. One saith, I am of *Paul*; another saith, I am of *Apollos*; a third saith, I am of *Cephas*. Some are *Antinomians*, that is, Patrons of free vice, under the maske of free grace. Some are *Anabaptists*, that say, That the condition of an *Infant* of a beleeving Parent, is as sad and miserable as the condition of an *Infant* of a *Turke* or *Infidell*: and one of them was not ashamed to say, *That it is as lawfull to Baptize a Cat or a Dog, as an Infant of a Christian Parent.* Some are *Brownists*, that say, That all our *Ministry* is *Antichristian*, and our *Worship*, and *Churches* *Antichristian*. Some are of no Church at all, beleeving all Churches to be falsely constituted, and therefore refuse to joine with any Church in the worship of God, and waite till God raise up Apostles to plant new Churches. Some beleeve that the *Soule dyeth with the body*, and that both shall rise againe at the last day. Others begin to say, they beleeve that the *Soule* is *mortall*, as well as the *Body*, and that there is no *Resurrection*, neither of *Soule* or *Body*. Some plead for an *illimited toleration of all Religions*. It would seeme a wonder, if I should reckon how many separated *Congregations*, or rather *Segregations* there are in the Citie: What Churches against Churches, &c. But I forbear. The Lord knows, that I mention these things with a *sad heart*, and that I doe not hereby intend to exasperate your *Lordships* against the persons that hold these opinions, above what the *Word of God* doth clearly require at your hands; or to *uncover any nakednesse* of our Deare Mother that was unknown before, but onely to present before you our sad and miserable condition; that thereby you may be quickened unto prayer, stirred up to hu-

2. Divisions in the Church.

* *Eus. de vita Constantini. Dissensiones in Ecclesia sunt horribiliores & perniciosiores quovis bello Civili.*

The mischiefs
that Church
divisions
breed.

miliation in a day of Fasting and Weeping, and also provoked to use all Scripture-helps for the suppression of these distractions.

For great and wonderfull are the mischiefs that proceed from these Church-divisions: Give me leave to mention a few of them.

First, *Hereby Gods Name is exceedingly dishonoured, and the true Religion ill spoken of.* Iulian that cursed Apostate, railes against the Christians in his dayes, and saith of them, *That they lived together as so many Dogs and Beares, rending and tearing one another:* and addes, Who then would be so simple as to become a Christian? The very Heathen in their Interludes scoffed at the divisions that were amongst the Christians (as the Histories of the Primitive times informe us) to the great disgrace of Christian Religion. And I wish this might not also be verified of our dayes.

Secondly, *Hereby the happy Reformation that all good people expect and long for, is much hindered.* For as the building of Babel was hindered by the confusion of Tongues, so is the building of Sion also. For every man drives his owne private way of Reformation, and strives to hinder all other wayes that are opposite to his way. It is with us in England, as it was with the Suiters in Plutarch, who because they could not all of them obtaine the Virgin they sued for, agreed to cut her in pieces, and every one to take a bit of her. We are all Suiters for a Reformation, and because we cannot get such a one as may please every man, hence come our Divisions; by which what doe we else but agree together to cut the Kingdome in pieces and every man to take his morfell? Epiphanius tels a sad story of Meletius, and Peter Bishop of Alexandria, both confessors of the Christian faith, both of them condemned *ad metalla*, for their profession, who upon a small difference fell into so great a Schisme, that they drew a partition betweene each other in the Prison, and would not hold communion in the same worship of Christ, for which notwithstanding they joyntly suffered; which dissention of theirs did cause such a rent and sect in the members of the Church, that it did more hurt then any persecution of the enemy. Iust so is our condition: For we are here in London, and in the Associated Counties, shut up as in a Prison, (for we dare not travell beyond our line) and whilst

we

Epiphan. heres.
68.

we are in prison we draw *partitions* one from another, and separate from one another, whilst we are all suffering for the same cause. And this hinders *Reformation* more then all that the enemy can doe to obstruct it.

Thirdly, *Hereby the good cause we fight for is exceedingly disparaged.* For doe we not heare the enemy boasting and saying, These are the men that cry downe *Prelacy*: you see they can agree in nothing but in *Anarchie* and *confusion*! Are there not many that beginne to grow weary of these warres, and cold in the prosecution of the Parliaments most just cause, even for this very reason, because they know not amongst so many Religions (as they call them) for what Religion they fight?

Fourthly, *Hereby the enemy is much encouraged.* His hope of conquering is built upon our Divisions. And therefore he doth as *Medea* did, who when she fled away with *Iason*, and was pursued by her father, tooke her brother *Abysrus*, and cut him in pieces, and scattered him in the way that she fled in, that so her father might be busied in taking up the scattered pieces of his sonne, and she in the meane time flie securely away. Even so doe our enemies labour to cut us in pieces by our divisions, (for the enemy hath a chiefe stroke in our divisions) that they in the meane time may securely study our ruine, while we are gathering up our divided parties.

Fifthly, *Hereby the hearts of people are mightily distracted,* many are hindered from conversion, and even the godly themselves have lost much of the power of godlinesse in their lives. I say, The hearts of people mightily disturbed, while one Minister preacheth one thing as a truth of the Gospel, and another Minister preacheth the quite contrary with as much confidence as the former. And thus, as *Optatus* saith, *Inter licet tuum & non licet meum nutant & remigant anima Christianorum.* While one Minister saith I, and another saith No, the common peoples minds are mightily distracted. And many also are hindered from conversion. For who will venture into a ship that is tossed with contrary waves, and ready to sinke? And even the godly themselves are much decayed in the studie and practise of faith and repentance, and of the power of godlinesse. For all their time is so much taken up with unnecessary disputations, as that they have little leasure to repent,
and

and to study to increase in holinesse. *Inter disputandum religio amittitur.* The truth is, *Here is so much dispute about the government of Christ in our Churches, as that there is little of Christs government in our hearts or houses. So much dispute about the gathering of Churches, as that there were never fewer gathered really to the Church then in these our dayes.*

Sixthly, *By these divisions godly Ministers are mightily discouraged:* in so much as there are many that grow weary of their standings in Gods Church, and begin to thinke of leaving their places, and of going to live in private, and to shut themselves up in their Studies, (as *Luther* was once counselled) and to cry, *Domine miserere nostri.*

Seventhly, *Hereby a doore is opened to all kind of Atheisme:* For doe not our profane men begin to say, We know not of what Religion to be, and therefore we will be of no Religion. If we hold of such, others will condemne us, and if we hold of them, others also will condemne us; and therefore we will rather stand Neuters, and professe no Religion at all?

Eighthly, *Hereby God is necessitated to prolong our warres:* For all the bloud-thirstie Cavaliers are but as so many Shepherds dogs sent out by God to gather his sheep together. Gods people are now as sheepe scattered one from the other to the reproach of Religion, and dishonour of God; and God hath sent the enemy as his dog to call them all together, and till this be fully accomplished these dogs will not be taken off.

Ninthly, *These divisions open a wide doore to the utter ruine and destruction of the Kingdome.* For they bring in deadly hatred above the hatred that is caused by *Civill dissensions*; even such a hatred that bursteth asunder the very bonds of nature it selfe, as Christ foretels, *Ioh. 16. 2. They shall kill you, and thinke they doe therein God good service.* What abominable hatred was there between the *Jew* and the *Samaritane*; in so much as that the Woman of *Samaria* wondered that Christ would aske a little water of her that was a *Samaritane*? From this hatred followeth, *Excommunications, Anathematizations, &c.* And from thence to fire and fagot, and to as exquisite torments as the wit or malice of men could invent. *Witnesse the Ienne Persecutions. Witnesse the Spanish Inquisition. Witnesse the Parisian Massacre of the Protestants*

Protestants upon Bartholomew Eve. Witnesse *Queene Maries* bloody dayes. Witnesse the Divisions of the Greeke Churches betweene the *ἰκονομάδες* and *ἰκονομάττοις*, and divers others of that kind (*Pezelius* reckons tenne) which divisions first brought in the *Saracens*, and afterwards the *Turks*, who are the great scourge of Christendome to this day. These and many more are the mischiefes that arise from our divisions about matters of Religion.

*Pezel. mollific.
by stor.*

And therefore if there be any bowels of compassion in us towards a poore bleeding, dying Kingdome, let us weepe before the Lord this day; and wish that our heads were fountaines, that we might mourne continually for the Virgin daughter of England. Let there be great thoughts of heart for the divisions of our Reuben. It is reported of certaine young debauched Gentlemen that were swaggering in a Tavern in the Market-place, while the Citie wherein they dwelt was in great calamitie; and one of them putting his head crowned with a garland out of the window, was espied by the Magistrates of that Citie, whom when they saw, they caused him to be beheaded because he was so insensible of the publique danger. A famous Story for our Times. The Lord make us more apprehensive of Englands miseries in a spirituall way.

*Dr. Stoughtons
Sermons.*

And let us also this day admire the mercy of God that we are not yet consumed notwithstanding our manifold divisions. And let us expect certaine ruine and destruction, if these divisions continue. The word of Christ must be true. A Kingdome divided against it selfe cannot stand. England is tottering, and it will fall if these divisions last; and the fall thereof will be great. And therefore let us prepare for desolation, and provide an Arke of safety for our selves by faith in *Iesus Christ*: a Kingdome that cannot be shaken; an house made without hands, eternall in the heavens.

If Divisions be so destructive to Kingdomes, Cities, and Families? This repoveth those that are the Authors and Fomenters of these Divisions that are now amongst us. These are the Incendiaries of England. If he that sets one house on fire deserveth hanging, much more they that set a whole Kingdome on fire. If he that murders one man must be put to death, much more he that murders three Kingdomes. Marke them (saith the Apostle, *Rom. 16. 17.*) that cause divisions and offences contrary to the doctrine which

Use 2.

ye have learned, and avoid them. Avoid them as the greatest enemies of England. These are like the Salamander that cannot live but in the fire of contention. These are of a Jesuiticall spirit. And no doubt the heads, and hands of the Jesuits are in all our divisions. There are *Seven things*, saith Solomon, Prov. 6. 16. which are an abomination to the Lord: and the seventh and last, and not the least, is he that soweth discord among brethren; but much more he that soweth discord amongst three Kingdomes. And if it was a signe of the false mother to desire to have the child divided; much more is it a signe of an unnaturall and cruell child to endeavour to divide his mother in pieces.

Use of reproofe
of the causers
of our divisions.

1. Such as cause
divisions be-
tweene King
and people.

2. Such as
cause divisions
at home.

1. Such as are
false-hearted.

2. Such as are
discontented.

More particularly here are two sorts to be reprov'd.

First, Such as sow divisions betweene the King and his people. That labour to keepe up and to increase the walls of partition betweene them. These are the *Sarkallasi* and *Tobin's* that tell the King that the Parliament are Rebels, that they seeke his life, and would uncrowne Him and his Posteritie, and bring in Anarchy and confusion. These are they that tell the King, (as *Rhehum* the *Chancellor*, and *Shimsai* the *Scribe* wrote to *Artaxerxes*, concerning *Ierusalem*, Ezra 4. 13.) that the *Citie of London* is a rebellious and bad *Citie*; hurtfull to Kings, and hath alwaies moved sedition, &c. These give the King this Motto, *divide et impera*. But these are without my reach, and therefore I shall speake no more of them.

Secondly, and especially such Incendiaries and fire-brands that kindle the fire of contention amongst our selves at home; and these are of two sorts.

First, Such as are absolutely false-hearted, and have made their peace at Oxford; and are here at Westminster onely to cast in bones of contention, to divide our counsels, and to werke factions amongst us. These are men hardened in sinne, and there is little hope of reclaiming them. These build their houses upon the blood of three Kingdomes. These are the *Judas*es of England; and it were just with God to give them the portion of *Judas*.

Secondly, Such as are discontented, though not false-hearted; and through discontent and dislike of the proceedings of Parliament do much hurt, and create many factions amongst us. These discontented persons are like pieces of soft wax, ready to carry

any

any impression that the adverse party shall stampe upon them. These are of three sorts.

Three sorts of discontented persons.

1. Such as are discontented out of pride, and covetousnesse.

First, *Such as are discontented out of pride and covetousnesse*, because they cannot get those places of profit and honour which they expect; and because they have not that credit and repute amongst the people that others have: hereupon they come to dislike the publique proceedings and to make parties and factions. There were many such in the Primitive Church that turned Heretiques, because they could not obtaine the preferment they stood for. These men seeke themselves and not the publique. These are not *Common-Wealths men*, but *Private-wealths men*: *These seeke their owne belly, and because they cannot have a Cabbin so richly furnished as they desire, therefore they endeavour to drown the ship wherein their cabbin is.* These are like those that will set an house on fire to roste an egge. Marke what the Apostle saith of these, *Rom. 16. 18.* *They that are such serve not our Lord Iesus Christ, but their owne belly; and by good words and faire speeches deceive the hearts of the simple.*

2. Such as are discontented out of a blind zeale.

A second sort are such as are *discontented out of a blind zeale*; such as differ from us in opinion, and because they begin to perceive, that if matters of Religion were once settled, their wayes of worshipping God would be discountenanced, therefore they labour to put all things into confusion; and to hinder a settlement as much as they can; that so in the meane time, their numbers may increase. *For as Toads and Serpents grow in darke and dirtie fellows, so doe Sects, Errors, and Heresies grow in times of distraction and confusion.* These are the men that desire to *fish in troubled waters*, because they can catch most fish in troubled waters. These are like unto *Samballat and Tobiah, &c.* who foresaw that if the Temple were once rebuilt, that then their way of worship upon *Mount Gerizim* would be *contemned*, and therefore they laboured to cast bitter aspersions upon the *Workmen*, they laid heavy things to their charge, and used all kinds of Policy to obstruct the *Temple-Work* they had in hand. Just so doe these men cast bitter aspersions upon the *Assembly of Ministers*, and upon every *Parliament* man that opposeth their way, and labour by all meanes to hinder their proceedings; because they foresee that if by their advise, matters of Religion were once established, their wayes and opinions would be presently disgusted. It is very observable, that all the severall Sects

amongst

Nic. lib. 8. cap.
46.

Lib. 12. cap. 8.

Such as are
discontented
by way of re-
venge.

amongst us, though they differ one from another, yet they all agree together in their opposition against the Assembly of Ministers as their greatest enemies. Just as we read in the 83 Psalme, of ten Nations, differing one from another in Religion, Place and Customs, and yet all of them confederating against the people of God. Nicephorus tells us, that the *Meletiani* and *Ariani*, did at first much disagree, not onely in opinions, but in affections; but afterwards when they saw the *Orthodoxe* party increase so mightily, as that it was likely to swallow both of them up, they joyned together in a firme league to oppose the *Orthodox Party* (though still differing one from the other) insomuch that in processe of time, the *Meletiani* were called *Ariani*, and the *Ariani*, *Meletiani*. So also in *Africa*. The *Regatiani*, *Maximiniani*, and *Donatists* joyned together as *Sampsons Foxes* not in one Opinion, but in a league of friendship for a while, that they might make up the greater number against the *Orthodox Party*. And is not this the practise of our times? Doe not *Anabaptists*, *Brownists*, *Antinomians*, agree together in opposing the Assembly of Ministers, and in Independency from all superiour Ecclesiasticall Government, without the bounds of a particular Congregation.

A third sort are such as are discontented, and thereupon disturbe our Peace by way of revenge; that lye under Icalousies and Suspitions (whether just or unjust I dispute not) and cannot regaine their credit, and therefore labour to cast a blame upon all others, and bring as many as they can into the same condemnation with themselves. Just like the Foxe in the Fable, that had his taile cut off, and therefore perswaded all other Foxes to cut off their tailes, telling them it was an uncomely thing for a Foxe to have a taile. Even so doe these men. Because they lye under suspicion themselves, therefore they would perswade others also, that they are under the like suspition, that thereby they might make them discontented, as they themselves are. And thereby the building of the Temple is much hindered, publique affaires disturbed, and the poore Ship of England ready to sink under the burden.

Now all these sorts of men are sharply to be reprov'd, every man according to his degree of guiltinesse. These are the *Devils Agents*. For it is the proper worke of the Devill to divide God from men, man from God, and one man from another. And as it is a worke

worke of the Devill, so it will bring us to the Devill, if we repent not of it.

If Divisions be so fatall and destructure to Kingdomes, Cities, *Vse 3.* and Families. Oh let us all be intreated according to our severall places, to contribute what help we can possible to the *healing* of our *Divisions*, and to the bringing in *Peace, Love, Unitie and Concord amongst us*. Oh that God would make me his *instrument* this day, to raise up your hearts to the obedience of this duty.

First, *Let us labour to be at Peace with the Kings Majesty, as farre as is possible, and may be obtained, saluâ conscientiâ.* Let us not onely pray for Peace, but follow after Peace, and if it flies from us, let us pursue it. I remember what I have read of *Calvin*, that he should say; *That he would willingly travell over many Seas, to see one Uniforme draught of Religion, wherein all Protestants might agree.* And who would not willingly sacrifice up his life to the fire to see *King and Parliament thoroughly agreed*? To see a Holy, Safe, and well-grounded Peace made? I say, a *Holy Well-grounded Peace.* For there are some amongst us, that are like the *Gadarens*, that preferre their *Hogs* before *Christ* and his Cause; that wish more for the settlement of their Trading, then of their Religion. These are *Swine* not *Christians*. There are others as bad that desire a *Peace upon any termes*, though with the losse of Libertie and Religion. Just like the *Israelites*, that would needs have *Quailes*. *But while the meat was yet in their mouthes, the Wrath of God came upon them.* He that desires Peace without respect to Religion, the plague of God will goe along with that Peace. There is a double Peace.

Exhortations to unitie and peace.
And first with the Kings Majesty.

First, *A treacherous Peace.* Such as shall betray us into *Popery, Tyranny, and slavery*; Such as was made with the *Protestants in France, a London massacring Peace.* Such as the *Israelites* made with the *Cananites*, which was a perpetuall thorne and snare unto them. Such as *Abab* made with *Benkadad*. This is a Land-devouring, and a Religion-destroying Peace. This is to betray *Christ* as *Judas* did with a kisse of Peace.

A double Peace.

1. A treacherous Peace.

Secondly, *A holy, safe, well-grounded Peace.* And Cursed is the man that is an enemy to such a Peace. My prayer is; That God would make our *King a Melchisedeck*, who was *King of Righteousnesse, and King of Peace.* That *Righteousnesse and Peace may*

2. A holy and safe Peace.

kiss each other in his dayes. That this may be added upon the Kings Coinc. *Henricus Rosas, Regna Jacobus, Populum Carolus.* And here let me crave leave humbly to beseech your Lordships, that in this *Treatie* that is shortly to begin, you would make *Religion* your Jewell, and *Peace* as your golden ring, on which it may be put. To make *Peace* your boxe of *Alabaster*. And *Reformation* the precious oymment within it. To make *Peace* as the gold, and *Religion* as the Temple that sanctifieth the Gold. Happy is the people that is in such a case. Happy England if once it comes to sing the Angels Song. *Glory be to God on high, in earth Peace.*

And yet let me forewarne you also, not to trust too much to *Treaties*, and overtures of *Peace*. *David* had a sonne whose name he called *Absolom*, which in *Hebrew* signifieth a *Father of Peace*. *David* promised to himselfe great felicitie in that childe. But he proved a *Father of warre and misery* to his *Father*. Say not. This *Treatie* will be an *Absolom*, for feare it prove an *Absolom* in a contrary sence as *Absolom* himselfe did. It is very fatall, that in the midst of our *Treaties*, there have alwayes been great Plots to destroy us, as we see verified at this day.

2. One with another.

Secondly, But that which I especially ayme at this day, is to perswade you that are here present, to be at peace and unite amongst your selves, and to ioyne together against the Common enemy. But most of all you that are *Earles, Lords, and Gentlemen* of ranke and qualitie. For the greater the persons are that disagree, the more is the hurt that is done by their disagreement. As in a *House*, if the *Master and Mistresse* agree the house will stand and subsist, though the inferiour servants fall out one with the other. So if the *Lords and Commons* unite together the *Citie and Kingdome* will stand, though there should be many divisions amongst the *Common people*. And therefore it is your dutie above others (*Right Honourable*) to follow after those things that make for * *Peace, Unity and Concord*, to be ambitious of *Peace* as you are exhorted, *1 Thess. 4. 11.* to speake the truth in love. * *Eph. 4. 15.* and to love in the truth. * *2 Epist. of Iohn vers 2.*

* φιλοπρεψια
ἡσυαζειν.
* ἀληθεύειν
ἐν ἀγάπῃ.
* ἀγαπᾶν, ἐν
ἀληθείᾳ.

Now that your hearts and affections may be fully wrought up, to make it your chiefe designe to practise this dutie. I shall use these ensuing Motives and Arguments.

First, Consider how Pathetically and Emphatically, the holy
Apostle

Apostle perswades all Gods people to the practise of this dutie. I will name but two Texts. 1 Cor. 1. 10. *Now I beseech you brethren, by the name of our Lord Iesus Christ, that ye all speake the same thing, and that there be no divisions among you, but that ye be perfectly ioyned together in the same minde, and in the same iudgement,* Phil. 2. 1, 2. *If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies; fulfill ye my ioy, that ye be like minded having the same love, being of one accord, of one minde, &c.*

Motives and Arguments to perswade us to study unitie and peace.

Secondly, Consider what excellent Arguments the Apostle useth, Ephes. 4. 3, 4, 5, 6. *Endeavouring to keepe the unitie of the spirit in the bond of peace. There is one body, and one spirit, even as you are called in one hope of your calling. One Lord, one faith, one baptism, one God, &c.* These are omnipotent Arguments. If one God, and one Lord, and one body, &c. Shall not his children be one? And afterwards, vers. 11, 12, 13. the Apostle tels us. That when Christ ascended up to Heaven, he gave some to be Apostles, some Prophets, some Evangelists, some Pastors, and Teachers for the perfecting of the Saints, &c. Till we all come to the unitie of the faith, &c. Christs intendment in appointing a Ministry in his Church was not onely to bring his people to *veritie*, but also to the *unitie* of the faith. This is the great worke of a Minister, to bring his people to *unitie* as well as *veritie*.

Thirdly, Consider what a horrible sinne it is to divide one from another, and to be at hatred and variance one with another. This is a worke of the flesh, Gal. 5. 19, 20, 21. where it is observable that the Apostle reckons up seven *synonymicall* expressions to set out the greatnesse of this sin. The works of the flesh are *hatred, variance, emulation, wrath, strife, sedition, envyings*; of the which I told you before, as I have also told you in time past, that they which doe such things shall not inherit the kingdom of God. This sin alone unrepented on will shut a man out of heaven. Therefore it is said, Revel. 22. 15. *without are dogs.* This sinne alone makes thee unfit to come to the Sacrament, Mat. 5. 23. *This sinne alone makes God abhorre our Fasting-dayes,* Isa. 58. 4. *Behold, ye fast for strife and debate, &c.* This sinne alone turnes our prayers into curses: For when thou prayest unto God, *Forgive us our trespasses, as we forgive them that trespass against us,* if thou beest in malice and hatred with

with thy brother, thou prayest unto God not to forgive thee thy trespasses. Notable is the speech of Cyprian, *Peius est scindere Ecclesiam quam sacrificare Idolo. Schisme* in the Church is a greater sinne then *Idolatry*. Austin saith, it is a greater sinne then *heresie*. And this (saith he) God himselfe declared when he punished Corah and his company that were Schismatiques with a greater punishment then ever he punished Idolaters or Heretiques: *Quia iam dubitaverit hoc esse sceleratius commissum, quod est gravius vindicatum.*

Fourthly, Consider the wofull mischiefs that are brought into Church and State by these our divisions. If all the *Iesuites* in the Christian world; If all the *Devils* in hell should joyne together, to devise a way to undoe the *Parliament*, and the good Cause they manage, they could not invent a readier way then by dividing you one from another at this time. This makes you to fight against your selves, to murder your selves; your Cause, your Religion, and to murder all that adhere unto you. Hereby God is dishonoured, Reformation hindered, Religion discredited, the good Cause disliked, the *Enemie* strengthened; You are weakened, your Counsels disturbed, the Warre prolonged, the Power of godliness abated, &c. as hath beene formerly mentioned. Hereby we are all *tantum non*, destroyed, and destroyed we must be if our breaches be not made up. For if we bite and devoure one another, *We shall be consumed one of another*, Gal. 5. 15. Famous is the Story of *Menenius Agrippa*, who, when the people of Rome had divided themselves from the *Senate of Rome*, came to the people and told them an Apologue of the members of the body, how they did once conspire together against the belly, because that the belly did live idly, & devoure all the meat that the hands did work for and feet walke for, &c. And therefore they agreed together to starve the belly. The hands refused to work for to feed it; the mouth refused to take in meat; the feet refused to goe to fetch it, &c. But within a very little while the members of the body saw their error: for the feet began to grow feeble and unable to walke; the hands grew weake; the whole man sick: and then they understood that the belly was not idle; but that it conveyed the nourishment it received to every part of the body: and hereupon they all agreed to joyne together to provide for the belly as well as for themselves.

themselves. This Fable reconciled the people, and Senators of Rome. This Fable teacheth us, *That divisions in the body naturall, and so also in the body politique, are ruining and destructive to the body.*

And the truth is, All the hope the enemy hath, is in our divisions; herein he boasteth, and glorieth: There is nothing that strengthens their designs at Oxford so much: nothing that puts so much courage and resolution into the hearts of our Adversaries, as the Divisions that are amongst us.

This is the argument Melancton used to perswade the divided Protestants of his time to peace and unity; and he illustrateth his argument by a notable parable of the *Wolves* and the *Dogs*, who were marching on-ward to fight one against another. The *Wolves* that they might know the strength of their adversary, sent forth a *Master-Wolfe* as their *Scout*: The *Scout* returnes and tels the *Wolves*, That indeed the *Dogs* were more in number, but yet they should not be discouraged: For he observed, That the *Dogs* were not one like another; a few *massives* there were; but the most were little *curses*, which could onely barke but not bite, and would be afraid of their owne shadow. Another thing also he observed which should much encourage them, and that was, That the *Dogs* did march as if they were more *offended with themselves then with us*; not keeping their ranks, but grinning, and snarling, and biting; and *sometimes tearing each other, as if they would save us a labour*. And therefore let us march on resolutely, for our *enemies*, are their *owne enemies*; enemies to themselves, and their owne peace; they bite and devoure each other, and therefore we shall certainly devoure them. I need not make any Application of this Parable. There is nothing that more *heartens our enemies, and disheartens our friends, then our Divisions*.

Fourthly, Consider the great happinesse that would accrue to Church and State, if we were united together against the Common Enemy. If all the Saints upon earth, and Angels in heaven should study to find out a way to save England from ruine, they could not find out a readier way, then by uniting us together at this time. England is an Iland divided from all the world; and if it were not divided within it selfe, it need not feare all the world. If London were as a City at unity within it selfe, what could de-

stroy it? Did we all doe as the *Israelites* did, *Judg.* 20. 8. *They all arose as one man, &c.* and as *Ioshua* 23. 12. how quickly would these wars (through Gods blessing) be at end? What an honour would it be to the Cause we fight for; to the Reformation we pray for; the Religion we professe; to the God we worship, if we did with united strength pursue these things? How should we support and helpe one another, *et portantem portare*, as the *Cranes* do one another in the manner of their flying. I must not here forget to mind you of that known story of *Scyllurus* that had eighty tonnes, and when he was dying he called them all before him, and presented them with a bundle of speares, and bad them try whether they could breake that bundle; and they tryed, but were not able. Afterwards he puls out one javelin out of the bundle, and bade them break that, which they easily did; and so a second, and a third, till they had broken them all. Intimating thereby, that unity in Families, and compacted strength is the bond that preserves the whole Family; and wheresoever this bond is broken, that Family is quickly destroyed. The like story doth *Salust* tell of one *Micypsa*, who when he was dying called his sonnes and caused them to write this sentence in *Golden letters*: *Concordiâ parva res crescunt, discordiâ magna dilabuntur.* Oh that God would give us hearts to spiritualize these stories!

Fifthly, Consider the late *Nationall Covenant* you have taken, wherein you have lifted up your hands to the most *High God*, and have sworn to study unitie and conformitie in Religion, &c. And to endeavour according to your places, to extirpate Heresie, Schisme, &c. I know not how it is come to passe, but sure I am, our divisions are greater since we took this Covenant then before. And sure I am that God will call us to a strict account for this grievous sinne of *Periurie*. And if ever *England* perish by these wars, this shall be *Englands Motto*: *Here lyeth a Nation that hath broken Covenant with God, and therefore is this great evil come upon her.* And therefore I beseech you, be mindfull of your Covenant; and remember it is not the taking, but the keeping of Covenant that prevails with God. And if he shall be shut out of heaven that keeps not his promise, though it be to his hurt, *Psal.* 15. 4. much more he that keeps not his oath, when it is for his good.

Sixthly, Consider further, That our enemies that fight against

us agree together: *Herod and Pilate* are made friends, and joyne together to put Christ to death. The *Herodians and the Pharisees*, though dissenting one from another, yet both agree against Christ, *Mar. 12. 13.* The *Herodians* were *Courtiers*, and sought to bring in *Tyranny*; the *Pharisees* were *popular*, and sought to maintaine the peoples liberties; and yet they both joyned together against Christ. thus did the *Sadduces* and *Pharisees* also. Thus *Act. 17. 18.* The *Epicures* and *Stoiques* combine against *Paul*. Shall *Judas* conspire with the *Pharisees* and *Sadduces* to betray Christ? and shall the Disciples of Christ fall out amongst themselves? Shall *Paul* and *Barnabas* divide one from another? God forbid! Shall the *Irish Rebels*, the *Oxford Lords and Gentlemen*, the *English Papists*, and the *English Bishops*: The Protestants at large, and the seduced people all agree together like *Sampsons* Foxes with fire-brands at their tayles to burne three Kingdomes? And shall not we agree together to save three Kingdomes? Shall the *Lions*, *Beares*, *Tygers*, *Wolves*, *Lambes* and *Sheepe*, &c. that were shut up in the *Arke*, agree together while they were in the *Arke*? (for we doe not read that they did hurt one another all that while) And shall not we that are shut up here, in *London*, and in a few associated Counties as in an *Arke*, agree together to preserve one another from a Deluge of Waters that is drowning us all, though we should differ in some few things one from another?

Seventhly, Consider the very *Heathen* how carefull they have beene to maintaine unitie and peace in times of publique danger, and how carefull to lay aside all private quarrels. I will instance onely in the speech of *Aristides* to *Themistocles*. *Plutarch* tels us, that from their very childhoods they did differ one from the other, and never could agree. But when a common enemy came against them, then *Aristides* comes by night to *Themistocles*, and saith unto him, *Si sapimus, omisâ tandem iuvenili et inani concertatione, contentionem de servanda Gracia salubrem honestamq; suscipiamus*, &c. Let us leave all youthly contentions, and tend unanimously to the publique good. Oh that this counsell might take impression in the hearts of us Christians at this time.

Eightly, Consider further, how that the very *Devils* in hell agree to promote their owne kingdom. If *Satan* be divided against *Satan* (saith Christ) how can his Kingdom stand? And my Text

is brought (as I have said) as an argument to prove that Christ did not cast out Devils by the power of *Belzebub*, because then Satan should be divided against himselfe, and seeke his own ruine which he will never doe. There is peace amongst the Devils in hell. And certainly there cannot be better Musicke to the Divels in hell, then to see the *Parliament* divided against it selfe; and the *City* divided against it selfe; and the *Godly Ministers* divided against themselves at such a time as this is.

Ninthly, and especially, Consider the *Lord Iesus Christ* who is the *Great Peacemaker*, who came into the world when all the world was at peace; at whose birth the *Angels* sang, *Glory to God on high, and in earth peace*: who when he was dying left a *Legacie* of peace to his people, and gave his Disciples a *New Commandement*, to love one another: (which was therefore called a *New Commandement*, because it was inforced with a new example; even the example of Christs love to us) Who when he made that admirable Prayer, *Iohn 17.* the chiefe part of it was, that *God would make his children one, as he and the Father were one.* And he gives the reason of it, *vers. 21. That the world may beleve that thou hast sent me.* The world will not beleve in Christ when they see Christians disagree. *Nothing hinders men from believing in Christ more then the differences and divisions of those that doe beleve in Christ.* It is an excellent observation of *Athanasius*: That the very manner of Christs death doth preach the Doctrine of Vnitie and love to Christians. For *Christ was not sawen asunder as the Prophet Isaiah was.* He was not behended as *Iohn Baptist was.* There was not a bone of his broken, nor any whit of his garment rent or torne. And all this to teach Christians (saith he) to be at unitie within themselves. Was not a bone of Christ broken upon the Crosse, and shall all his members breake in pieces now he is in heaven? Was his garment kept whole, and shall his body be rent and torne in pieces? This is *Pauls* Argument to perswade the divided *Corinthians* to Peace and Vnitie, *1 Cor. 1. 13. Is Christ divided? And why are Christians divided if Christ were not divided? Why doth one say, I am of Paul; another, I am of Apollo; another, I am of Cephas, &c.* And therefore if you be Christians live in love and unitie, as the Disciples of Iesus Christ, that so the world may beleve in Christ.

Oh that these *Motives* might take deepe rooting in your affections: And that every one in his place would labour after Peace and Vnitie. That you that are Magistrates and Iustices, would *bind your selves to the peace*! It is no discredit in this sense to be *bound to the peace*. You are called *Iustices of the Peace*, not because you should hold your peace when God would have you to speake; but because it is your dutie to make peace, and to keep peace. Let all godly *Ministers* preach up the duty of *brotherly love*, which is quite forgotten amongst most Christians. It is a dutie quite *dead and buried*; let us labour that it may have a *speedy resurrection*. The Apostle saith, *1 Thes. 4.9. As touching brotherly love ye need not that I Write unto you. &c.* But we Ministers, now a dayes, need to write and preach of no duty more then this. And then let all Ministers and people, *Pray for the peace of Ierusalem*, and give the Lord no rest untill he make *England and Ireland, a praise in the earth*. Let us pray for peace, and fight for peace, and contribute our money willingly for a peace. For indeed, all our fighting, and all our vast expences, are but as wayes and meanes to a safe and well grounded peace. *Let us fight for peace, with peace one towards another*. And let us not complaine and murmur at the greatnesse of our contributions; but remember the story of the old covetous Miser that hung himselfe to save charges; and his man comming in unawares and seeing his Master a hanging, cut the rope in peeces and thereby saved his Masters life. The Master being recovered, instead of thanking his man, fell a chiding of him because he cut the rope in peeces, and so did put him to the charges of a new rope: whereas he should rather have untied it, then cut it. This man, you will say, did little deserve to have his life saved. Iust such is our condition. Our cruell enemies are ready to devour and destroy us. All that the *Parliament* doth, is to cut the rope in peeces with which they would hang us. And if we be put to more then ordinary charge, let us not grumble at those expences which are the *preservation of our lives*. *That man is unworthy to live, that murmurs to lay out a little money to save his life.*

But here I must put in three Caveats, & beseech you in the first place, to remember that when I speake so much for unity, I would also have you to remember that *Unum & verum convertuntur*. That unity without verity, is not a true peace, but a conspiracy. Om-

nis concordia in veritate. Unity joyned with falshood is execrable adulterie, saith Cyprian. When unitie and falshood are married together, it is no lawfull marriage, but execrable adultery. If I cannot have peace with men, but I must lose my peace with God; farewell peace with men that I may keep my peace with God. One great reason why we have so little peace upon earth, is because we seek after it more then after the glory of God in heaven.

You will must remember in the second place, that this Unity that we must labour after, must be in a Scripture Way. The Primitive Church for Vnity sake, and to prevent Schismes, set up one Presbyter as a Bishop to rule over the rest with Maiority of power in Jurisdiction and Ordination. But this at best was but a humane invention, and it proved an increaser of Schisme and Division. The Papists set up the Pope to preserve unitie: But he is the greatest Apple of strife the Christian world hath. It will be our care to studie to promote a unitie in such a way which the Scriptures hold forth, and this will prosper.

You must also remember in the third place, that our unitie, peace, and love, as it must be in the truth, so it must be in truth. It must be cordiall and reall. Oh, that I could once see all Gods people of one lip, as it was before the confusion of Tongues, Gen. 11. 1. That this might be the Motto of Gods people in England: *Cor unum, via una*, One heart, and one way. That they that shall sing one and the same Song in heaven, may agree in the same way of worship here upon earth. Excellent was that speech of Grynem, when he was dying: I am now going (said he) to a place (meaning heaven) *ubi Lutherus Calvinus bene convenit*: where Luther and Calvin agree well together. Shall we agree well in heaven, and shall we not agree together upon earth? God forbid. Let us alwaies remember that speech of Joseph his brethren when they were going home to their Father, Gen 45. 29. *See that you fall not out by the way.* We are all pilgrims, travelling towards our heavenly Canaan, to one and the same God and Father. Oh let us not fall out by the way. And let the two Arguments that Abraham used to Lot, Gen. 13. 7, 8. mightily prevaile with us. to make us more ambitious of unitie, peace, and concord, then ever yet we have beene. *Let there be no strife betwene me and thee, for we are*

are brethren, and the Canaanite is in the Land. These are two golden allurements: the Lord make them effectual! I had almost forgotten Davids Arguments in the 133. Psalme. Behold, how good and how pleasant it is, for brethren to live together in unitie. The word Behold, is prefixt that so the commendation might take the deeper impression. Many things are good which are not pleasant, and many things pleasant, which are not good; but it is both good and pleasant for brethren to dwell together in unitie. It is like Aarons precious oyntment that went downe to the skirts of his garments, &c. It is a communicative mercy that perfumeth whole Kingdomes with blessings. It is like the dew of Hermon, &c. It makes barren Lands fruitfull. It is like the dew upon the mountaines of Sion, where the Lord commanded the blessing, even life for evermore.

But you will say, Here are Motives and Arguments sufficient to perswade any man to the practise of this blessed grace. Let us heare some helps and meanes to procure this great mercy, that so our Divisions may be healed; and peace, unitie, and concord may dwell in our Land.

This is a worke worthy of a God, and none but a God can doe it.

It is with us in England, as it was with the women that went early in the morning to the Sepulchre, and there they found a great stone, and they said, *Who shall roll away this stone? for it is very great.* Mar. 16. 3, 4. And behold, there was a great earthquake, for the Angel of the Lord descended from heaven, and came and rolled backe the stone from the doore, and sate upon it. This is our condition. There is a great Mountaine of Division that obstructs the happinesse of England, and that hinders the Lord Christ and his Kingdome from rising out of the grave of superstition. But who now shall roll away this great stone from the doore of the Sepulchre? I feare it will cost an earthquake before it be removed. Oh that we had faith to remove Mountaines! Oh that God would send his Angel to roll away this stone! That God would make the Assembly of Ministers his Angels to take away this great Mountaine, that so there may be a Resurrection of Jesus Christ, and his pure Worship in all its glory and beautie even in our dayes! The story of Iehosaphat, 2 Chron. 10. 12. will very well suit with our times:

Obiect. 1.

Means and helps for the procurement of unity and peace.

Ans.

times: We are in a very great straight as he was; and what he did, and said, will very well besit us. Let us goe to God by prayer, and say. *Oh our God, we have no might against this great company that cometh against us. We have no strength to heale our Divisions in the Church, and in the State, they are so great and so many. We know not what to doe, but our eyes are upon thee. Thou that didst find out a way hid from ages and generations, Col. 1. 26. A way hid from Angels and Archangels, hid within thy selfe, Ephes. 3. 9. To save poore undone, fallen, lost man, even by Iesus Christ.* Oh find out a way to reconcile King and Parliament, to unite thy divided people in the truth! Oh blessed Iesu that camest into the world to breake downe the middle Wall of partition betweene Jew and Gentile; that art the great Peace-maker, make up our wide and great breaches, and take away the many Walls of partition that divide us one from another. After this manner we must wastle with God in prayer, and watch thereunto with all perseverance.

But besides this generall helpe by Prayer; give me leave to name a few other which are more particular.

1. Helpe.

First, *Let us labour to make our peace with God, and God will make us at peace one with another. Tranquillus Deus tranquillat omnia.* If God be at peace with thee, he will make the very stones in the street to be at peace with thee; he will make peace flow downe like a river, and like a mighty streame. *When a mans wayes please God, he will even make his enemies to be at peace with him, Prov. 16. 7.* You shall finde in Scripture, that when a Church, State, or person divided is selfe from God by sinne, God suffered it as a punishment to be divided from it selfe by faction. As soone as ever Solomon had forsaken God by Idolatry, God presently divided his Kingdome from him. And God threateneth *Ierem. 13. 13.* That because his people had forsaken him, that therefore he would fill the Inhabitants of Ierusalem with drunkenesse, and he would dash them one against another, even the fathers and the sonnes together, he would not pity, &c. You shall find also that when a King and Kingdome returned to God, then they had peace, and flourished in all outward happinesse, *2 Chron. 15. 3, 4, 5, 6, 8, 12, 13, 19. 2 Chron. 17. 3, 5, 6, 10.* And therefore if ever you would cure Englands distractions to purpose; strike at the root and cause of our divisions. Let us labour to find out all those sinnes that separate between us and

and God; And when you have found them out, you must not deale with them as the *Parliament* doth with their prisoners which they take, using them more kindly and courteously then they were used before they were prisoners: nor as *David* would have his sonne *Absalom*, concerning whom he gave a strict charge, that they should use him kindly for his sake: but you must doe as the *Oxford* men doe with our prisoners, use them cruelly. Doe as *Ioshua* did with the five Kings whom first he kept up close prisoners in a Cave, and afterwards sent for them, and trod upon their necks, and hung them up before the Lord. Thus must we deale with our sinnes, and then we shall have peace. For as the lines in a circumference that are drawne to the Center, the neerer they are to the Center, the neerer they are one to another: So the neerer any man come to God in similitude and likeness, the neerer they will be ioyned one to another in unitie and love. For if any may say he loveth God and hateth his brother, he is a lier. For he that loveth not his brother whom he hath seene, how can he love God whom he hath not seene? And this Commandement have we from him, that he that loveth God, love his brother also, 1 *Ioh.* 4. 20, 21.

Secondly, Take heed of the Land-destroying Opinion of those that plead for an *illimited toleration of all Religions, even of Turkisme, Iudaisme, &c.* The Lord keepe us from being poisoned with such an Error! This Text riseth up against it. For it will divide a Kingdom against it selfe. It will rend it into a thousand pieces. It is a Doctrine directly contrary to your late Oath and Covenant. A Doctrine that overthroweth all Church-Government, bringeth in confusion, and openeth a wide doore unto all irreligion and Atheisme. For at the same doore that all false religions come in, the true Religion will quickly get out. And if it be as good for a man to live where nothing is lawfull, as where all things are lawfull: surely it is every way as uncomfortable to live where there are all Religions, as where there is no Religion at all.

Thirdly, To heale our Divisions, we must labour to be cloathed with the garment of humility: For onely by pride (saith the Wise-man) cometh contention, *Prov.* 13. 10. Now there is a double humilitie we must be cloathed withall; *humilitie of iudgement*, and *humilitie of heart*. First, *humilitie of iudgement*, to thinke that others may know the truth as well as our selves; to have a low

esteem of our owne understanding. For he that thinketh he knoweth any thing, he knoweth nothing, yet as he ought so know, 1 Cor. 8. 2. And if any man teach otherwise, &c. saith the Apostle, 1 Tim. 6. 3. 9. He is proud knowing nothing, &c. And therefore let us not be wise in our owne eyes, nor lean to our owne understandings, Prov. 3. 5. 4. Secondly, humilitie of heart. An humble heart is a peaceable quiet heart. An humble heart will be sensible of the least sinne, much more of this great sinne to distract and destroy the peace of three Kingdomes by unnecessary disputations.

Fourthly, Labour for grace to contemne the world and all worldly things. For many times divisions arise out of bale Covetousnesse. It was the love of the world that divided Demas from Paul. And therefore it is said, 1 Tim. 3. 3. That a Minister must not be greedy of filthy lucre; and as if that were not sufficient; he addes nor covetous. And therefore if you would live in unitie and peace; Take heed and beware of covetousnesse.

Fifthly, Pray for the spirit of meeknesse, patience, long-sufferance; and for mortified affections. It is one of the Ingredients required in a Minister, that he should be one That is not soone angry, Titus 1. 7. and one that is patient, no striker, no brawler, 1 Tim. 3. 3. Meeknesse, and Patience, and Mortification, are necessary Ingredients into that Medicine that must cure our divided Kingdomes. For an angry man stirreth up strife, and a furious man aboundeth in transgressions. Prov. 19. 22. Unmortified affections are the cause of much disturbance in Families and Cities. And therefore Christ saith, Mat. 9. 50. Have salt in your selves, and have peace one with another. This salt is the salt of Mortification. We must labour to have our anger mortified; our love of the world mortified; our pride mortified; and this will be a notable meanes to make us at peace one with another. As in the Old Law, every sacrifice was to be seasoned with salt: So let every man pray for This salt within himselfe to season his unmortified affections, and this will keepe him from putrifying in malice, envie, hatred, &c.

Sixthly, Let all thy private aimes be swallowed up in the publique good. Let the Cause of Iesus Christ and his Church be dearer to thee then thine owne life; and this frame of spirit will exceedingly incline thee to all lawfull waies of peace and unitie. Remember Old Ely, and how his heart trembled for the Arke of God,

1 Sam. 4. 13. 18. He trembled not for the thought of his children, but for the Arke; and as soone as ever mention was made of the taking of the Arke, he fell downe and brake his necke: he was not troubled at the mention of the death of his two sonnes, &c. The like we read of his daughter in law, 1 Sam. 4. 19, 20, 21, 22. The like of *Nehemiah* who was in great prosperitie himselfe, and yet how was he distressed in spirit for the miseries of *Jerusalem*, *Nehem.* 1. 4. The like we read of *Daniel*, &c.

Seventhy, *We must nip Divisions in the bud*, and quench the fire of Contention at the beginning. That fire is easily quenched at first, which when it hath once taken possession is not to be quenched. The Lord grant it be not laid to our charge, that we have suffered *Englands* distractions to grow to such a height, and have not laboured in our severall places to compose and quiet them.

Eighty, *Let us yeeld one to another for peace sake*. Famous is the example of *Abraham*, and worthy of all imitation, who yeelded his right up to *Lot*, who was his younger and inferiour, for peace sake, *Gen.* 13. 9. *If thou wilt take the left hand, then I will goe to the right; or if thou departest to the right hand, then I will goe to the left.*

Ninthy, *Take heed of groundlesse jealousies and suspitions one of another*. This is *Englands* great sorne, and the chiefe cause of many distempers amongst us. We are like unto the children of *Israel*, who when they came first out of *Egypt* did almost deifie *Moses* and *Aaron*, But afterward, as soone as ever they began to meete with straights and difficulties, they began presently to murmur against them, and to call their fidelitie into question; and to accuse them, as if they had a designe to bring them into the *Wildernesse* to destroy them, *Exod.* 16. 2. 3. Just so doe we. When our Armies for our finnes are justly punished with ill successe, instead of reflecting upon our finnes, to be troubled for them; we fall a murmuring against our Chiefe Commanders, and question their fidelitie; as if they had a designe to betray us into the enemies hand. I doe not speake this as if I would countenance any Commander that is guilty; or hinder just complaints of; and inquiries after those that are guilty; or the use of just meanes to be rid of such. But all that I say is: That to fallen unjust suspitions,

and *groundlesse jealousies*, upon those that venture their lives and estates in the common cause, is to be guilty of Robbery and Murder: it is to steale away and murder their *good names*, which is as precious as life it selfe: and it is a sinne that God will not pardon unless the party that is guilty endeavour to make *restitution* of his good name, which is a worke not easie to be done. *For a mans good name is like a white piece of paper, which if once blotted it will be hard so wipe out that blot so as to leave no print of it behind. A mans good name is like a Merchants estate which is long in getting, but is lost in a minute: and when it is lost in the bottome of the Sea, how shall it ever be recovered againe? So is a mans good name. But yet God will accept of our endeavours to make restitution if faithfull and industrious.*

Tenthly, To heale our Divisions, we must make conscience to *silence all our private Opinions, and differences. Hast thou faith?* (saith the Apostle, *Rom. 14. 22.*) *have it to thy selfe before God.* Doe not disturbe the Church of God at this time with thy private faith. Indeed if it be a matter absolutely necessary to salvation, it is charitie to acquaint the Church of God with it: but if we can be saved without it, this is not a fit time to broach any new Opinion. For as *Elisba* said to *Gebezi*, *2 King. 5. 26.* *Is this a time to receive money?* &c. So say I: Is this a time to trouble *England* with New Opinions? *Anulus Gellius* tells us of certaine men that were in a Ship ready to perish by reason of a great Tempest, & one of them being a Philosopher, fell asking of many trifling Questions: to whom they answered: *ἡμεῖς ἀπολλύμεθα, καὶ σὺ παίζεις;* We are perishing, and dost thou trifle? So say I; *Is England a perishing, and is this a time to trouble it with unnecessary disputations?* I doubt not but there will a time come wherein every mans owne opinion shall be heard: but this is a time wherein we should all unite against the Common Enemy that seekes to devour us all. For my part, I doe here openly professe, That if I had an opinion disagreeing from that way of Reformation which is likely to be set up, and did see that the publishing of it would disturbe the peace of the Kingdome, I would doe with it as the Mariners did with *Jonah*, *I would cast it into the sea rather then increase the Tempest by my opinion; especially at such a time as this is.* And I doubt not but every honest man will do the like.

Lastly,

Lastly, It is your *duitie* (*Right Honourable*) whom God hath betruſted with great power, to ſuppreſſe theſe diſſiſions and differences in *Religion* by your *Civill Authoritie*, as farre as you are able, leſt you be *neceſſary* unto them. For God hath made you *Cuſtodes utriuſque tabula*, Keepers not of the ſecond Table onely, (as ſome ſondly imagine) but of the firſt Table alſo, and not onely Keepers, but *Vindices utriuſq; Tabula*, Punishers alſo of thoſe that tranſgreſſe againſt either of them. For you are the *Miniſters of God for good*, and *Revengers to execute Wrath upon him that doth evil*. Rom. 13. 4. And God hath deputed you for the *puniſhment of evil doers*, and for the *praiſe of them that doe well*. 1 Pet. 2. 19. There are ſome that would *blot out halfe your Commiſſion*, and reſtraine this *Good* and *evil* to civill good and to evils onely againſt men. But this is againſt that generall Rule, *Non eſt diſtinguendum ubi lex non diſtinguit*. Where the Law doth not diſtinguiſh, there muſt not we diſtinguiſh. Tell me I beſeech you, *Shall it be lawfull for Magiſtrates to puniſh thoſe that deſtroy mens bodies, but not thoſe that deſtroy mens ſoules*? Shall they be blamed for ſuffering men to draw people away from obedience to the Laws of the Land and to themſelves, and not alſo for ſuffering men to draw away people from the truth of the Goſpel, and from the wayes of God, ſuch as *Hymenaeus* and *Philetus*, who overthrow the faith of ſome, and their words eate as a Canker? Shall Chriſtian Magiſtrates take up the Maxime of *Tiberius*, *Deorum iniurias Diis cura eſſe*? Let God himſelfe take care to vindicate himſelfe from injuries committed againſt God? As for me, I will (juſt like *Gallio*) take care of none of theſe things. Can Chriſtian cares endure ſuch language? Doth not God prophecy, *Iſaiah* 49. 23. That in the New Teſtament *Kings ſhall be our nurſing Fathers*, and *Queenes our nurſing Mothers*? And how can a Chriſtian Magiſtrate diſcharge that dutie aright if he hath not power from God to puniſh thoſe that would poyſon the ſoules of his *weake children* with hereties, and ſoul-deſtroying opinions? I do not deny, but that there is great wiſdome to be obſerved by Magiſtrates in diſtinguiſhing between *perſons and perſons*, between *errors and errors*. Some *perſons* are pious and peaceable, others turbulent and furious. Some errors are ſuch, as *ſubvert the faith*, and *deſtroy the power of Godlineſſe*: others are of a leſſer nature,

Blondy Tenent.
The Good Samaritan.
John Baptist.

* 2 Chron. 15.
13.
2 Chron. 34. 32.
Ezra 10. 8.
Deut. 13. 5, 6.
2 King. 23. 1.

which may consist with the power of Godlinesse, and with an unitie in the faith. But that which I now speake against, is that unbounded libertie that is pleaded for in divers books lately written, which hold forth this prodigious Tenent. *That every man is to be suffered to have the libertie of his conscience, be it never so Hereticall or Idolatricall.* This overthroweth all the power of the Magistrate in punishing heresie, blasphemie, Idolatry, and is contrary to many plaine Texts of the * Old Testament, and to those of the New Testament above mentioned.

Object. Will you allow the Magistrate to Tyrannize over mens consciences.

Answer. By no meanes. But I beleewe it is the Dutie of Magistrates to keepe men from infecting their Subjects with soule-destroying errors. If thou hast an Hereticall opinion, have it to thy selfe, and the Magistrate will not; nay, cannot meddle with thy private conscience. But if thou labourest to infect others with thy grace-destroying opinions. I doubt not but the Magistrate is bound to keepe thee from spreading thy infection to the undoing of the souls of his Subjects. If he may lawfully shut up a man that hath the plague upon his body, that he may not infect others, why not a man that hath the plague of Heresie upon his soule, that so he may not destroy the soules of thousands? Shall a Master in a Family have power to put away a servant that is tainted with a grosse opinion, and yet not be called a Tyrant over that servants conscience? And shall not the Chiefe Magistrate of a Kingdome have power to put out of his Kingdome (at least to shut up from doing hurt) one that is his subject and polluted with blasphemous hereticall Idolatricall opinions? *Is not the Kingdome the Magistrates House and Family?* But enough of this.

These are the meanes that are to be used to cure the miserable distractions of England. The Lord give us grace to put them in practise.

Vse 4.

There is one Vse more yet behind, and that is an *Vse of Consolation* to the people of God. Notwithstanding, all the Divisions and Distractions that are in the Kingdome. This is an Alabaster boxe full of precious oymntment, and it consists of foure particulars.

1. *Remember for your Comfort that there was never any great Reformation brought in by God into a Kingdome, but it hath alwaies been*

been attended with divisions and differences in Religion. In *Luthers* Reformation; How great were the differences between him and *Calvin*; Inſomuch, as the Reformation was more hindred by their Diviſions, then by the power and policy of the Enemy, and yet notwithstanding, God carried on the Worke of Reformation mangre theſe diviſions. In the *Primitive times*, many and great were the Diviſions of the Church and of the Miniſters thereof; Inſomuch, as *Nazianzen* ſaith, that in his time there were *five hundred errors* in the Church; and in *Conſtantine* time, the differences between the *Biſhops* were ſo many, that they brought *bundles of petitions* one againſt another, which the *Emperour* out of his wonderfull deſire of Peace would not ſo much as read, but burnt them all before their faces. How ſad was the diviſion between *Paul* and *Barnabas*, and yet God turned it to a good effect. For by that meanes the Goſpel was the more ſpread throughout the world! And therefore let us not be over-diſcouraged. For theſe Diviſions are no new things, and therefore no ſtrange things.

2. Conſider for your comfort, *Magna veritas et prevalebit*. Truth is a beame of God, the purchaſe of *Ieſus Chriſt*, and it ſhall prevaile at laſt. Though our diviſions and diſtractions do much weaken us and prorogue our ſettlement, yet notwithstanding the Cauſe we manage is Gods Cauſe, and it ſhall prevaile at laſt. As *Chriſt Ieſus* roſe from the grave in ſpight of the *Jewes* that rolled a great ſtone before the doore of the Sepulchre to hinder him. So the Cauſe of *Chriſt*, and the worſhip and government of *Chriſt* ſhall riſe and flouriſh: and there will come a time wherein the Church of God ſhall be glorious here upon earth; and the Motto of it ſhall be *(or unum, viam)*. One heart, one way. This will come to paſſe in ſpight of our Diviſions. For God hath promiſed it, *Ier. 32. 39. Zeph. 3. 9.*

The third Comfort is: That *Antichriſt* ſhall downe though he be never ſo firmly united. The *Kingdome* of the *Devil* ſhall be deſtroyed though *Satan* joyne with *Satan*. And though *Satan* will not caſt out *Satan*, but is ſtrongly compacted, and as a Citie at unitie within it ſelfe, yet God will caſt out *Satan* at laſt, and his Kingdome ſhall periſh. Though *Turke* and *Pope*; though *French* and *Spaniard*; though the *Iriſh Rebels*, and *Engliſh Popiſts* and
Proteſtants

Protestants at large should joyn hand in hand & conspire together to overthrow the little flock of Iesus Christ, yet notwithstanding they doe but *kick against pricks*. Antichrist is fallen, and the poore flock of Christ shall be as a *burdensome stone unto all people*; all that *burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it*, Zach. 12.3. Bellarmine makes *unitie* a signe of a true Church. But then there should be a true Church amongst the Devils; for where he dwels there is peace. And yet the Papists cannot boast much of their *unitie*. For they have their different Sects opposite one to another, and the Iesuite to them all. *Unitie without verity is a signe of the Malignant Church, but not of the Church of Christ. And unitie without veritie, shall not uphold a State. For though hand ioyne in hand the wicked shall not be unpunished*, Prov. 11.31.

Lastly, Remember in what state and condition the people of the *Jewes* were in when Christ came into the world. It was when the government was departed from *Judah*, and the *Kingdome* given to a *stranger*; when the *Sanedrims* (which was their Parliament) was destroyed; and they themselves brought into perfect slavery. Their condition was never so bad as at that time. And also they never had more Sects and Divisions then when Christ was borne: There were in *Ierusalem* the *Herodians*, the *Scribes* and *Pharisees*. There were also the *Esseni*, (though the Gospel makes no mention of them.) In this sad juncture of time *Iesu Christ* was borne. Oh what abundance of consolation may be sucked out of the breasts of this truth! Christ came into the world when his Church was in the greatest extremitie. And are not we at this time in great extremity? Are we not brought very low by our sinnes, and by our divisions the fruit of our sinnes? We have divided our selves from God by our sinnes, and God hath divided us one from another. Let us beseech the Lord Iesus Christ to come once more into the world by his Spirit of power! Let us not despaire of his coming. For he is *Deus in monte*. He is our peace now the *Assyrian* is in the Land, *Mic. 5.5*. And when he comes he will come as a Conquerour to subdue his enemies under his feet.

This day is the day which is commonly called *The Feast of Christs Nativitie, or Christmas day*: A day that hath been heretofore

tofore much abused to *superstition* and *prophanenesse*. It is not easie to reckon whether the superstition hath beene greater, or the prophanenesse. I have knowne some that have preferred *Christmas day* before the *Lords Day*, and have cryed downe the *Lords Day*, and cryed up *Christmas day*. I have knowne those that would be sure to receive the Sacrament upon Christmas day, though they did not receive it all the yeare after. This and much more was the superstition of the day. And the prophanenesse was as great. Old Father *Latimer* saith in one of his Sermons, That the Devil had more service in the twelve Christmas holy dayes (as they were called) then God had all the yeare after. *Seneca* saith of his time, *Olim December mensis erat, nunc annus est*. There are some that though they did not play at Cards all the yeare long, yet they must play at Christmas; thereby, it seemes, to keepe in memory the birth of Christ. This and much more hath beene the profanation of this Feast. And truly I thinke that the superstition and profanation of this day is so rooted into it, as that there is no way to reforme it but by dealing with it as *Hexekiah* did with the brazen Serpent. This yeare God by a *Providence* hath buried this Feast in a Fast, and I hope it will never rise againe. You have set out (Right Honourable) a strict Order for the keeping of it, and you are here this day to observe your owne Order, and I hope you will doe it strictly. The necessitie of the times are great. Never more need of Prayer and fasting. The Lord give us grace to be humbled in this day of Humiliation for all our owne, and *Englands* sinnes; and especially for the old superstition, and profanation of this Feast: alwaies remembering upon such dayes as these, *Isa. 22.*

12, 13, 14.

FINIS.

A Catalogue of the Sermons Preached and
Printed by Order of both or either Houses
of *Parliament*, From *January 1643.*
to *January 1644.*

January 31. { *Master Cawdrey. Prov. 29. 8.*
1643. { *Master Rutherford. Dan. 6. 26.*

February 28. { *Mr. Baylie. Zach. 3. 1, 2.*
1643. { *Mr. Young. Psal. 31. 24.*

March 27. { *Mr. Geleffie. Ezek. 43. 11.*
1644. { *Mr. Bond. Isaiah 45. 15.*

At the Thanksgiving for the Victory given to
our Forces under Sir *William Waller*, and Sir *William*
Belfore, over Sir *Ralph Hoptons* Armie.

April 9. { *Mr. Obediah Sedgwick. Psal. 3. 8.*
1644. { *Mr. Case. Daniel 11. 32.*

At the Thanksgiving for the Victory given to the
Forces under the Command of the Lord *Fairfax*
at *Selby* in *Yorkshire*.

April 23. { *Mr. Perno. Exod 34. 6. not Printed.*
1644. { *Mr. Caryl. Revel. 11. 16, 17.*

April 24. { *Doctor Staunton. Dent. 32. 31.*
1644. { *Mr. Greene. Nehemiah 1. 3, 4.*

May 29. { *Doctor Smish. Psal. 107. 6.*
1644. { *Mr. Hall. Matth. 11. 12.*

June 26. { *Mr. Hardwick. Psal. 136. 5, 6.*
1644. { *Mr. Hicks. Isaiah 28. 5, 6.*

At the Thanksgiving for the Victory over Prince
Rupert, and the Surrender of Yorke.

July 28. { Mr. Vines. *Isaiah* 63. 8.
1644. { Mr. Hinderfon. *Matth.* 14. 21.
{ Mr. Herle. not Printed.

July 31. { Mr. Rathband not Printed.
1644. { Mr. Gower. *Dan.* 12. 10.

At a Fast Extraordinary.

August 13. { Mr. Hill. *Hag.* 1. 7, 8.
1644. { Mr. Palmer. *Psal.* 99. 8.

August 28. { Mr. Rayner. *Hag.* 2. 6, 7.
1644. { Mr. Tyssdale. *Psal.* 122. 6.

At a Fast Extraordinary for the Dyaster
in the West.

Septemb. 13. { Mr. Newcomen. *Ioshua* 7. 10, 11.
1644. { Mr. Coleman. *Psal.* 65. 5.

Septemb. 25. { Mr. Proffer. *Isaiah* 9. 13.
1644. { Mr. Seaman. *1 Kings* 3. 9.

At a Fast upon the Uniting of the
Armies together.

Before the Lords,
{ Mr. Temple.
{ Mr. Chambers. } not yet printed.
{ Mr. Palmer.
Before the Commons,
{ Mr. Calamy. *Acts* 17. 30.
{ Mr. Sedgwick. *Hebrews* 11. 7.
{ Mr. Vines. *2 Sam.* 15. 25, 26,

Octob.

Before the Lords,
Doctor Smith.
Doctor Stanton, Psal. 106. 30.
 1644. Before the Commons,
Mr. Scudder, Micah 6. 9.
Mr. Woodcock, Revel. 16. 15.

Before the Lords,
Mr. Strickland, Psal. 46. 1.
Mr. Spurston, Ezra 9. 13, 14.
 1644. Before the Commons,
Mr. Herle, 2 Sam. 21. 16, 17.
Mr. Anthony Burgess, Revel. 19. 2.

Before the Lords,
Mr. Hill, 2 Corinth. 17. 18.
Mr. Wilkinson, 1 Chron. 21. 24.
 1644. Before the Commons,
Mr. Pickering, Zach. 3. 2.
Mr. Gipps, Psal. 46. 1.

Before the Lords,
Mr. Calamy.
Mr. Sedgwick.
 1644. Before the Commons,
Mr. Thorngood, Phil. 4. 5.
Mr. Langley, Psal. 74. 19, 20.

Before the Commons,
Mr. Calamy, 2 Sam. 17. 30.
Mr. Sedgwick, Hebrews 11. 7.
Mr. Langley, 2 Sam. 17. 32, 33.

6
MODERATION
IVSTIFIED, AND
THE LORDS BEING
AT HAND EMPROVED,
IN

A SERMON
AT
VVESTMINSTER

BEFORE THE HONORABLE
HOUSE OF COMMONS
Assembled in Parliament:

Preached at the late solempne Fast,
December 25. 1644.

By Thomas Thorowgood B. of D. Rector of Grimston in the
County of Norfolk: One of the Assembly of Divines.

Published by Order from that House.

Matth. 10. 16. — *Be wise as Serpents, and harmlesse as Doves.*

Mensura convenit, ne aut nimia remissio reddatur aut nimia severitas.
Ambros. Offic. lib. 2. cap. 22.

Si quid corrigendum est, adhibeatur ex Moderatio, qua Christianos doceat, &c. Erasmi. Epist. l. 22. p. 916.

LONDON,

Printed by J. L. for Christopher Meredith at the Crane in
Pauls Church-yard, and for Thomas Slater at the
Swan in Duck-Lane. 1645. 1644.



Die Mercurii 25. Decemb. 1644.

IT is this day Ordered by the Commons House of Parliament, That Master *Heveningham*, and Master *Lisle*, doe from this House give thanks to Master *Thorowgood*, and Master *Langley*, for the great pains they took in the Sermons they Preached this day at the intreaty of this House, at *S. Margarets Westminster*: (It being the day of Publique Humiliation) And to desire them to Print their Sermons. And it is Ordered, that none shall presume to Print their, or either of their Sermons without first obtaining libertie under their hand-writing.



H. Elsyng. Cler. Parl. D. Com.



I Doe appoint *Christopher Meredith*, and *Thomas Slater* to Print this Sermon.

THOMAS THOROVVGOD.

4408



TO THE HONORABLE
House of Commons, Assembled
in Parliament at Westminster.

THe thought of coming into that Pulpit was dreadful to me, and I did unfainely decline it; as Saul, I would willingly have hid my selfe among the stufte, any where rather then undertake the taske. *Lugdunensem Rhetor dicturus ad aram, Did Ad-*
vocates change colour pleading at that Barre? And should I have no feare being to speake in such a presence, where so many of you were, and each one resembled the children of a King, as the Kings of Midian said to Gideon, in respect of his breshren; yea upon whose votes and determinations, depends the welfare of three glorious Kingdomes? But being summoned to the service, it was my duty to runne and prepare my selfe, and I found presently my lot was cast upon that very day, which the providence of heaven had designed

1 Sam. 10. 22.

*Pallidus non multo
qui pressit calce-
bus angustis.*

Et Juvenal. Sat. 6.

Judg. 8. 18.

The Epistle Dedicatory.

Gemiles. Exon.
p. 206.

1 Joh. 4. 8.

AA. 14. 4.

De Incarnat.
prafas.
Pro captu
Lectoris habent
fua fana libelli.

Prafas. Häft.

to fall on Christmas Day, (as it is named yet) the Metropolitan of all the Festivities, so Gaspar Ferrandi called it in the Councel of Trent; It was time for me then by consideration, recollection, and other thoughts to cast out feare; and for my animation, the allusion of him to Cæsar happily occurred, as they that dare confidently speake in your judicious and formidable Assemblée, consider not what Constellations you are, nor of what Magnitude; so those, that despondingly be afraid, are ignorant of your benigne Aspects, and gracious Influences. The election of a Theme, and the manner of handling it was in my power, and by Divine guidance I chose Moderation, not because you wanted it, but for that some so supposed, and I saw, even that Christian grace, well understood would justify your proceedings: Your eares entertained the Discourse with spontaneous attention, with the vertue of the Text, which Tertullus beg'd of Felix, *in iudicio* you have now required it to the other sense, to another censure, in publicum formidandumque iudicium as Cassiane said upon his like occasion; and for my part, though the subject matter, I know, will meet with fatall judgings, and my weaknesses also be ever before me, yet I have obeyed your Commands, and with the exoptation of Orosius to Austin, Utinam tam efficaciter quam libenter: for now, as Dedications have beene made to you of Zeale, Righteousnesse, Magnanimities, Perseverance, &c. so the world shall see you Patrons of Moderation also, notwithstanding the unpolitique, Antichristian, and Tyrannicall endeavours of your Opposites, some of which laboured so much some yeares since to embroyle the Nation against Scotland, in irreconcilable and intestine combustions, the perfect uniting of whom to ENGLAND was the zealous industrie of the wisest

The Epistle Dedicatory.

wisest Patriots in former times, as our Chronicles relate, and who now also, by supernaturall providence, in Covenant, and many other obligations, are contrived into a more firme accord then ever. Those other horrid Miscrants of Ireland have raked Hell and Rome for the inventions, and exercises of such cruel barbarities upon our miserable brethren, that no Christian eare can heare without horror, nor Story parallel, as his Majestie did declare against those barbarous Rebels. I wish that Remonstrance of our Clergie there were commanded to be in every Parish of ENGLAND, and the additionall dispositions hastened to the Presse, that all the good people of the Land might know their good meaning to them: And in this Kingdome there was a generation of New Reformers that paved the way to Popery, and under the colour of a good worke in hand, and the pietie of the times were busied in taking the out-workes, and that being done they would have a bout with the Fort it selfe: It is the language and sentence of him that here may well be credited, and our eyes saw then, the Innovations so numerous, that with a little time and observation it might be demonstrated, the lawlesse Mutation even then was greater from the rules, and received practise, then it is like to be by the Directory so much expected, which beside Parliament Authoritie, will have the Scriptures, and the example of Reformed Churchesto give it countenance; I thought in this Epistle I might make some further mentioning, but I must remember that of Austin to Macedonius, Negotiosissimos in Republica viros, & non suis, sed aliorum utilitatibus attentissimos non debemus occupare prooemio: I will turne therefore my prefacing, into praying, that our God onely wise, would fill every one of you with

King Charles
 Declarat. with
 the advice of
 his Privie
 Counsell.

Holy Table,
 Name, and
 Thing, p. 2.
 p. 192. p. 204.

Ep. 54. Ino.

Rom. 16. 27.

The Epistle Dedicatory.

Jam. 3. 17.

Ruth 4. 11.

1Sa. 18. 12.

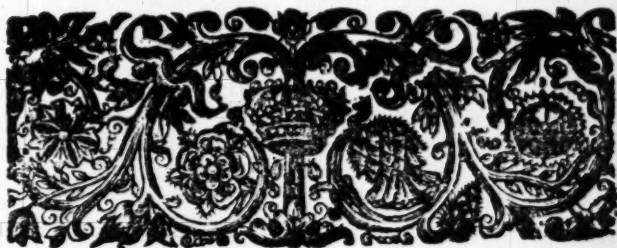
Zach. 4. 7.

Dan. 9. 25.

wisdom, even that wisdom which is from above, and is first pure, then peaceable, gentle, *friends*, the grace of the Text, Moderate, and full of good fruits, *that gasping Ireland may be recovered by you, and as you have done worthily for Scotland, you may be famous in ENGLAND, and regaining the Kings royall Person and favour, you may make him glorious also, and raise up in his Dominions the foundations for many generations, and be called the Repairers of the breaches, the Restorers of the paths to dwell in. I shall waite the complement of Gods good providence in you, and by you, that in his due season every mountaine of opposition may be a plaine, and these troublous times may determine in the readvancement, and firme establishing of Righteousnesse and Peace, through your hands, which is, and shall be in the dayly devotion of*

Your constant Oratour at
the Throne of Grace,

THOMAS THOROVVGOOD.



A

Sermon preached before the Honourable
House of COMMONS, at the Monethly Fast,
December 25. 1644.

Phil. 4. vers. 5.

Τὸ ἐπιμενέειν ἡμῶν γνωσθῆτω πᾶσιν ἀνθρώποις, ὃ κύριος ἐγγύς.
Let your moderation be known unto all men, the Lord
is at hand.



IT is Gods word that I have read, let no mans zeale be hot against it, or me; and how meet it is for this time, this very time, judge not till you have heard: my thoughts were not fastened here without some difficultie, I considered again and again, and as often prayed, that I might speake a word in season; it must be affirmed, there is all the reason in the world, you be even now also incited to zeale, wisdom, magnanimitie, and present resolution, but *inclusivè*, there is no Christian grace, I know, but you would be acquainted with it, and *grow up in* Eph. 4. 15.
to Christ in all things, and be established in every good word and 2 Thess. 2. 7.
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read

B

The Epistle Dedicatory.

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Joh. 2. 17.
ἐπιταξίας.

read it, *gentlenesse of Christ*, and my *Philippians* had to doe with *dogs, evil workers, dangerous men of the concision*, Chap. 3. vers. 2. yea, vers. 18, 19. *With wicked walkers, of whom he could not speake without weeping, enemies of the crosse of Christ, belly gods, muck-wormes, minding earthly things*, lively characters of a great part of your opposites: and if Saint Paul then, surely, I may say now, *Let your moderation be known unto all men, the Lord is at hand.*

If yet to any apprehension the first clause seeme a cooler, the second will shew, it seemes so onely, and my *Moderation* doth not make a medley of Religion, nor complies with any transgression, but it is a blessed, and a watchfull vertue, living alwayes in Gods sight, and in expectation of judgement to come; it quencheth no mans zeale, onely it makes it burne faire, and shine more cleare; it is enjoyned in the first clause of the Text, and the reason thereof is in the latter, *the Lord is at hand.*

In the former we have these foure things.

1. The grace required, *Moderation.*
2. The feat or subject of it, *your, of you.*
3. Its declaration and discovery, *let it be known.*
4. The ampliation and extent, *to all men.*

The second clause shall be touched upon as a reason, but my purpose is, God willing, to handle both in that method, which our dayes have found so happy, by Doctrine and Use, yet in the explication, and application, I shall passe thorough each particular.

Doctrin 1.

Let this then be the first Doctrine, *Moderation is a catholique grace of universall praisise by all men to all men*: and the Application will fall into five particulars, *words of Complaint, Limitation, Consutation, Instruction, and Exhortation.*

2.

The second Doctrine of the *Lords being at hand*, will from the Scriptures hold forth unto us these seven seasonable considerations, fitted for our present practise.

1. *Speedy Repentance from dead works.*
2. *Wise weaning our selves from the world.*
3. *Constant perseverance in true Religion.*
4. *Zealous endeavour after holinesse.*

5. *Chri.*

5. Christian patience in tribulation.
6. Holy faith in the Lord Iesum Christ.
7. Sober watchfulnesse unto prayer.

Moderation is a catholique grace of universall practise by Doctrin 1. all men to all men. In the Originall, it is τὸ ἐνναις, Adjectively; which is sometimes emphaticall, in the proprietic of the language; but that criticisme, and curiositie shall be omitted, yet it is fit to mention the different interpretation.

First, *Modesty*, so it is read by some, which is a vertue, *Theophylact. Haimo, Lysa, &c.* keeping such mediocritie in externall things, that no mans eye, or conscience is offended, it moderates the outward converse in speech, apparell, and life, in their sence, who referre it to the words immediately foregoing, *Vers. 4. Rejoyce, &c.* So *Bernard. We reioyce in that we hope, because the Lord is at hand, we reioyce in that we suffer, that our Modesty might be known to all men: this modesty is not the maidens blush onely, but a colour well becoming men, women, all that be Christians; nature puts a modest aspect upon those that shame to doe evill, the blood making halt, as it were, to cover even the suspicion of guilt, Ambrose extends it to gestures, gate, and bodily motion, telling his own experiment this way, how he refused to admit one into Orders, meerey for his immodest gesture; he suffered not another Clergyman to walke before him; his going was so offensive, and uncomely; and I was deceived, saith he, in neither, the one ran out of his function, the other out of his Religion, and turned Arrian, so discernable is the inward man sometimes by the motion of the outward: no marvell therefore if lightnesse of gesture be immodesty and a prohibited evill, *Provi. 6. 13. Esa. 3. 16.* Some better Expositors read it, *Genoven. Fulk. &c.**

Secondly, *Patient minde*; and so our own Translators elsewhere English the word, *1 Tim. 3. 3.* and thus it is a dutie very seasonable for these suffering times, when men can be as the Turtle, though in severall conditions, have but one note, keep the same tune, when they be quiet in tribulation; and murmur not when affliction comes, but the last clause of the Text will invite us to patience by and by.

Thirdly, I shall insist therefore upon our own reading. *Moderation,*

Clvin. Beq^d,
Zanch. &c.
Illyr. Clav. Scr.
Modestia.

Zanch. &c.

Aquin. 22.
120. 10.
Anonin. S. 4. 5.
19.
Zauch. in Phil.

* *ITINERARIA.*

c. p. 94.

Aquin. & Anonin. ubi super.

deration, which is allowed by all Reformed Divines that I have seene, one onely excepted, who in some other things also is himselfe excepted against. And *Moderation* is a word of such latitude, that it reacheth to publique employments, in civill matters, in the judgement of those that well understood the force of it; thence they call Moderation the Assessor of Iustice, mollifying the rigour, and severity of the law, for Legistators intend strictnesse of rule, but their providence, not being infinite, nor able to foresee all occurrences, leave a necessitie for *Moderation*, and Writers of both Religions doe thus instance, it is just *depositum reddere*, It is honesty and faithfulnessse to restore the pledge, or that we are trusted with, yet sometimes, say they, it is not iniquitie but *Moderation* to doe otherwise: for example, a man hath given another his sword to keepe, he proves furious and dis tempered, the other is not bound to restore the sword, because he may abuse it to his own, or others hurt; *Vel, cum quis depositum reposit ad impugnationem patriæ*, Thus, to take away a mans goods or lands is injustice, yet if it be done indeed for the Commonweale, it is *Moderation*, not iniquitie: For the wellfare of the naturall body diet is abated, though the patient be unwilling, sleep is denyed, blood is let out, yea a member is cut off for the preservation of the whole; and for the safetie of the body politique, we may without wrong be drawn to part wth our private for the publique good, *Interest Reipublicæ ut res sua quisque bene utatur*. This *Moderation* is the soul and life of the law, without which the law it selfe sometime will favour of unrighteousnesse. This may seeme a paradox, and it is indeed *miraculum Iuristarum* * *quia discedis à regula*, saith Luther, a strange thing to transgresse a Rule without transgression: and this serves much to justifie the present proceedings, and might satisfie the disaffected also, if reason could doe it, in such times as these, which they have helped our sinnes to bring upon us: it is not injustice, much lesse cruelty, to raise forces, require contributions, impose taxations for the safetie of the kingdome; and two of the forenamed Writers give this rule, it is good sometime, to passe by the words of the law, and follow that which reason calles for, and

and the common benefit. I shall touch upon Moderation again, as it reflects upon publique affaires, now therefore I speake of it, as it hath reference to private Christians. Some will have the word *ἐν μέσῳ*, as *ἐν μέσῳ τοῦ*, over and above that which is right and just; others, either from a Noun that signifies equall and good, or a Verbe that is to yeeld, the Preposition adding further force, and then it is a vertue inciting good men so much to right and equitable, that for its promotion they yeeld sometimes, and part with their own. Further, it stops the violence of a mans own passions, guiding them to their due ends, therefore in the Hieroglyphick the Bridle & Helme are the Emblemes of *Moderation*; and in this sense it is a prime and choise vertue, carrying a man to the top of the hill, moralitie cannot get higher, and many Christians come short thereof, both in themselves, and to others. And yet further, it is a grace shining outwardly, it is visible, and illustrious, *known unto men*, it hath influence into all other vertues, it qualifies and tempers them, it is as salt that makes other things savory, they relish not so well without the salt of *Moderation*, it is the graine that evens the scale, equipoyseth all, it curbs excesses, supplies defects, and is every way helpfull; the most zealous would be loath to heare, as those, *Rom. 10. 2. They have a zeale of God, but not according to knowledge*, the zeale according to knowledge is the *Moderation* commented, commanded in the Text: and as in Schooles and taking up of differences the Vmpire, and Moderator understands, *pro & con*, the allegations of either side, by his wisdom he is able to remove scruples, and give every one their due; so this *Moderation* is the *medium*, makes the vertue, walkes as it were betwixt the two extreames, and keeps off the distempers of either, as *Matth. 10. 16. Be wise as serpents, and harmlesse as doves*, this *Moderation* regulates the rigour of the one, and the simplicitie of the other, standing up to keepe out both venome and folly, that wrong be neither done, nor revenged. And yet neerer, in our converse with men, this *Moderation* hath chiefe place, forbidding us to be fierce in reasoning, rash in censuring, not stand too strictly upon our termes, but in our defence and vindication abate our right, part with our own, yeeld to our neighbours, interpret fairly their sayings, and doings, and make the best constructions we can, that our *Moderation may be known, &c.* It is in *Beza's* description,

scription, a quiet spirit taking all in good part, and I may call it a gracious minde that thinks and speaks well of all, and doth ill to none.

First, It regulates those evil humors, that be so rise in nature, even *debates, enuyings, wrath, strifes, backbitings, whisperings, swellings, tumults*, which Saint Paul was so much afraid, he should finde among his Corinthians, 2 *Epist.* 12. 20. and thus *Moderation* is nigh of kinne to Christian charitie, it is not apt to credit rumours, or be misguided by reports, *it is not puffed up, doth not behave it selfe unseemly, thinks it not evil*, &c. 1 *Cor.* 15. 4. 5. 6. 7. it will have full information before it passe sentence so much as in its own breast against any, she will follow her Lords example, who though the cry of Sodome was great, yet for our instruction he said, *I will goe downe now, and see, whether they have done altogether according to the cry*, &c. Gen. 18. 21. and though the appearance be foule, our thoughts and speeches must be as faire as they may; *Ioseph* thus moderated the sorrow of his brethren for their selling him into Egypt; *God*, saith he, *sent me before you, to save your lives by a mightie deliverance*, Gen. 45. 7. and is it not considerable, that though *Solomon* had then taken to himselfe so many wives and concubines, which in a great measure also tooke away his heart; yet the holy Ghost useth this expresseion, *Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father*? 1 *Kings* 11. 6. see and learne the language of Canaan; *Moderation*, teacheth to ascribe many offences to ignorance and infirmitie: Thus our Saviour Christ prayeth for his crucifiers, *Luke* 23. 34. *Father, forgive them, for they know not what they doe*; and Saint Peter learned this *Moderation* from his Master, *Act.* 3. 17. *I wot that through ignorance ye did it, as did also your rulers*: As that holy man judged one brothers soule to be very pure, because his cell was so trim, and he said, another was very righteous within, that tooke so little care of externall neatnesse.

Secondly, Moderation is a well-doing grace, so good, that it doth ill to none, she knows, that even nature did ever account desire of revenge a feminine and cowardly passion: and that is but an empty objection, with which nevertheless some mens mouths are filled, he is a silly fellow, hath no mettall in him, that is insensible of affronts, but that coine of revenge what mettall is

Facinus enorme ignorantie tribuit, non malitia. Theophylact. in loc.

Doroth. Doct.

16.

it made of? its stamp and allowance, I am sure, is not from heaven, it is digged from the mines of hell, by the hands of flesh, and beareth the image, impresse, and superscription of the world, the flesh, and the devill, ——— *it is earthly, sensuall and devillish*, Jam. 3. 15.

You see then the low descent, the base pedigree of this lofty valour; but our *Moderation* is better borne, even from above, and hath learned of her Master Christ, to be friendly to those that be hostile, *Matth. 5. 44. Love your enemies, blesse them that curse you*, though they revile, we must not, *doe good to them that hate you, &c.* though by word and action they damnifie us, we must study to winne them by our well-doing; and *this is the good turne*, faith father *Latimer*, our *Master Christ* allowes us to doe so, *our enemies*, to warme them at our fire, and draw them from evill by our good: It were easie to expatiate here, and enlarge severall reasons: as

Part 2. p. 57.

First, *Moderation* is a gracious and acceptable vertue, it sweetens and endears the owner thereof, whereever he comes, it offers a kind of violence upon mens affections before they be aware: *as the unbelieving husband is wonne by the holy conversation of the wife*, 1 Pet. 3. 1.

Reasons.

Secondly, it is an healthfull vertue: *Immoderation* and wrath killeth, &c. *Iob 4. 2.* As *Sylla* is said in his anger to break a veine, of which Rupture he died; but, *qui suavis est vivit in moderatiori vita*, *Pro. 12. 12.* It is not indeed in the Hebrew, but the Seventie, and Latine so have it; and Interpreters thereupon say, That life is preserved and prolonged by *Moderation*: but,

Aug. de C.D.
Holcot &c.

Thirdly, take the reason of the Text, in that sense of it, *the Lord is at hand*, seeing, and hearing, all our cogitations and speeches, *Psal. 119. 2, 3, 4. Thou knowest my downcasting, &c. thou understandest my thoughts as far off, &c. there is no word in my tongue, but loe, thou O Lord, knowest it altogether.* It was good counsell of *Seneca*, *Sic fac omnia, tanquam spectes aliquis*; and *Moderation* is not to learne, that God himselfe alwaies observeth the motions and commotions of our spirits, and every other dissembler.

Fourthly, *The Lord is at hand*, to call us to account for every inward and outward exorbitance, think, speak well of all, doe ill to none; if we have beene immoderate in this or any other way, let us repent, amend, and remember *the Lord is at hand* to reckon with

with us for every misdemeanour. I might proceed in further confirmation, and declare that this Moderation is of such vast, and comprehensive extent that it checks all overflowings of heart, tongue, gesture, apparell, diet; yea it hath influence upon all our doings and sufferings: and then the

Application.
Vse 1.

First Vse will be matter of *complaint* in the universall want of this Moderation almost in all things and persons, in this age, and inundation of misery; no Moderation or abatement of mirth; though all the Land mourne, how few doe lay it to heart? as much excesse in diet almost as ever, when so many be ready to sterue; pride, and those other abominable vanities now notorious also, even women, wont to be the devout Sex, yet now how are some of them *spots in your feasts*, Jude 14. with spots in their faces, as if they would out-face our very dayes of Humiliation; and men, how greedy are they of the world, plotting and projecting for riches and places, as if here were their *abiding citie*, and they had no thought of one to come? and in Civill matters, those Courts and contentions, I heare not that men find either much more equitie or expedition.

Vse 2.

Second Vse of *limitation*; for it is *τὸ ἐν μέτροις ὑμῶν*, it must be of you; your moderation, not of, or in things belonging unto God, it reacheth not to the principles or practise of Religion; observe that once for all; Men must be as zealous for truth and holinesse as they can; Men, all men have no power to be Moderatours of them, themselves are bounded, and confined by the Almighty, as Solomon said to Shimei: *Build thee an house at Ierusalem, goe not from thence any whither*, 1 King 2. 36, 37. From Gods Word nothing must be taken, and nothing must be added to it, Deut. 4. 2. 12. 32. Revel. 22. 18. Our God is omniscient, discerning at first all possible emergencies of things, persons, and occurrences; so his Statutes be perfect and absolute, and must be obeyed without dispute or moderation; it is a most dangerous adventure, to examine, or regulate Divine Truths by Humane wisdom; such daring hath introduced many foule Errors into the Church, and retained them: our Master Christ said, *Drinke ye all of this*, Matth. 26. 27. All the Clergie, say the men of Rome, the blood may hang on Lay-mens beards, they may spill it on the ground: our God commands all men to know his Word and will; the Papists

will needs be Moderators here; and forbiddeth Scriptures in the Mother Tongue, because the common people may profane and abuse them: a seeming antinomy and opposition appears sometimes in the Word of God; yet even there and then men ought not to moderate, but one Text must be compared with another, and so darke places will be enlightened; In every doubtfull businesse they were wont to *ask of the Lord*, Gen. 25. 22. 1 Sam. 23. and elsewhere; or of his Priests, Exod. 18. 15. Deut. 17. 9. *alibique*; or at his word, 1 Sam. 22. 5. 2 Chron. 18. 4. and in other places; we must say with Saint Paul in all such matters, *What saith the Scripture?* Rom. 4. 3. And againe, *What saith the Scripture?* Galat. 4. 30. The Scripture is the sole rule, judge, and moderator. The first Christians were exceedingly precise this way; not to tell you how they would not part with a word, not a syllable, not a letter in divine truths; they complied not with the Heathen in small matters: *They would not burne incense, nor wear a crowne,* Optat. l. 3. p. 71. *nor stick their doores with Laurel, nor lay grapes at Bacchus feet;* Plin. Ep. 97. *Polycarpe would rather dye then sweare by Casars fortune; and* Tertul. de Cor. Mil. p. 153. *the Christians in Iustine Martyr would not tell a lie to save their lives:* the after connivence and complication brought in errors by heapes, and huddles: and Rhenanus a learned Papist confesseth Suidas in Av. Eir. 6. the foundation thereof was laid in this presumed Moderation: Euseb. Hist. l. 4. c. 15. m. p. 180. *the first approaches of Gentiles to Christianity were invited and entertained with some pleasing changes of their rites; whereas their totall refection would have thrust them quite off:* but those tolerable alterations as they seemed, introduced most intolerable superstition, and profanenesse, the sinart whereof doth yet remaine; and we are not purged from the shame, and staine of it to this very day; there ought to have beene no blinding, no blending in Divine Truths; Men should not bring their mixtures hither: *Offer this now to thy governour, and will he be pleased with thee?* Mal. 1. 8. We will not have drosse with our silver, nor mingle vinegar with wine; we must say here as Iehu to Iehonadab, *Come see my zeale,* 2 King. 10. 16. And you must be most earnest against those errors that be likeliest to encroach; and even Christian Moderation will grow warme against the streame of common corruption: Our Master Christ forbid expressly, to *sweare by heaven, or by earth, or by Ierusalem, &c.* Math. 5. 34, &c. For it

M. P. 490.

August. T. 2.
P. P. 346.

Injun. 3.

Bp. of Dur.
Anno 1561.

Use 3.

scemes by *Phise* the Jew, that was the customary sinne of those times: and so, *Gal. 1. 4.* *Christ hath delivered us from the present evill world.* There is an Emphasis in that *to insur & durs*, the present evill world: we must be most watchfull against those corruptions, in faith, and manners, that are growing upon us, what ever they be; and not to speake of others now, for my part, use what *Moderation* you please to the persons, and estates of the Papists; but let us avoid, I beseech you, whatsoever in truth, or true appearance is doctrinally so: the Judaicall Rites had another kind of claime, yet the first Christians declined them with great and universall vehemency: *Say the world what is will, I freely pronounce*, saith Hierome, *that the Ceremonies of the Jewes are pernicious and deadly to Christians; and whosoever observes them, whether he be Jew or Gentile is sunke downe into hell: and yet Gods direction to his first people concernes all his Israel now, Levit. 18. 3.* *After the doings of the Land of Egypt wherein ye dwelt shall ye not doe, and after the doings of the Land of Canaan, whither I bring you, shall ye not doe, &c.* And in both respects we should abandon the waies of Popery, for we came halting from them, and they yet dwell among us; we have found by too long, and wooll, and wounding experience, all our complying with them could not winne the least upon them. In our first Reformation Archbishop *Cramer* enjoined that no Minister should order matters so, that the unlearned people thinke the old Popish Masse continues still; but the piety of our times, as it was called, wanted nothing, but a command, to trimme the Sacraments of Christ after the plaine Popish dresse of Antichrist. In our second Reformation a Bishop printed it, in the beginning of the Queenes reigne; *We are but too much like the Papists, that is our fault generally, that we differ not more from them; but the good worke in hand of late, accounted it their great honour and glory to come nigh unto them: To conclude, and I know you observe it well, danger from Rome was foreseene in the first, and second Reformation; I say no more, but, Beware the third time.*

The third Use of Confutation: it is of the Remonstrants, Arminians, and Socinians, who endeavour from my Text, to get countenance for that Babylonish Errour, the allowance of all Opinions, as if, because the Apostle saith, *Let your moderation be knowne*

knowne unto all men; therefore all mens conceits must be borne with in Religion, and every one suffered in what he supposeth to be truth: it is a cunning and coufening devise, that strikes in with corrupt nature; but because it offers violence to my Text, I cannot be true to it, or you, if somewhat be not added by way of vindication, and it will be in these sixe particulars.

Remonstrans.
sect. ult.
Censur. Re-
monst. Prof.
Harm. Remonst.
et Socin.
p. 231.

First, Is it probable that our Apostle, who elsewhere, almost every where, is so zealous for unitie, against Schismes, should in any sort tolerate them, and so voluntarily open a wide doore for division? in this very Epistle he writes for peace, even passionately, but with mightie power, *Phil. 2. 1, 2. If there be any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies, fulfill ye my ioy, that ye be like minded, having the same love, being of one accord, and of one mind.* And in the next Chap. 3. 16. — *Let us walke by the same rule, let us mind the same thing:* expressions different from all licentious tolerations: the same Apostle abounds in serious dehortations from *schismes and dissensions*, *Rom 13. 12. 16. 17.* and as *canonical*, *1 Cor. 3. 3.* and in other places: And he doth very often exhort with earnest words and arguments, not onely that *we be like-minded*, *Rom. 15. 6. Phil. 2. 3.* and of *one mind*, *2 Cor. 13. 11. but of the same mind*, *1 Cor. 10. 10. ioyned, yea ioyned together in the same mind, and in the same iudgement:* And is here the least approbation of that multiplying Doctrine? neither will that excuse, so long as they all breath Christ, tend to the advancement of Christ; it matters not: but let Saint Paul answer this Objection also, *Is Christ divided?* *1 Cor. 1. 13.* Consider it well, and season your consideration with that of our Master Christ himselfe, *Mat. 9. 50. Have salt in your selves, and have peace one with another:* If we were preserved by humilitie from the corruptions of selfe-opinion, it would be no hard matter to embrace unitie.

καθημερινός.

Secondly, Such allowance would prove destructive to holinesse, both personall, and domesticall; *Omni religio, & nulla religio*, would soone be the same: Suppose the husband of one opinion, the wife of another, the children, it may be, of one or two other, and the servants of as many more; what shall the Master of the house doe here? how performe the family duties? diversitie of opinions, like so many *hatchets interrupting their*

intrafamilia.

prayers, 1 Pet. 3. 7. chopping all devotion and piety in pieces: as the Duke of Wittenberge was wont to say, New garments introduce new manners, new manners bring in new men, and new men thrust out the old; so new opinions suffered will devour the old; and the toleration of every Religion, will destroy all Religion: and in conclusion, leave no Religion at all.

Thirdly, this libertie is inconsistent with civill tranquillitie; the bleeding condition of our owne Nation at present is a living, almost a dying witnesse of this; and if that one Religion of Popery so tolerated as it was, hath brought in upon us so many destructions; what will that multiplication doe, but hasten desolation without recovery? for every party would endeavour to support it selfe to the prejudice of the rest; & *dum de religione curatum est regio, dum de calo terra amissa*; as it was said long since.

Fourthly, the late Bishops of Ireland may put this libertie to to silence and shame; for when not long since a toleration of Popery in that Kingdome was proposed, they said, To give the Papists a toleration is a grievous sinne, and will make us accessary to all their abominations, and the perdition also of seduced soules.

Parl. Remonst.

Cam. op. succif.
part. 1. p. 262.

Fifthly, This may be currant doctrine among the Turks; and the Grand Signior told his Mufti, that is, his chiefe Priest, As a Garden is beautified with varietie of flowers, so his Empire would be adorned with diversities of religion: let such toleration find allowance in the Turks Paradise; it shall never, I trust, be planted in the Paradise of God.

Sixthly, We have undertaken all in the Nationall Covenant, the establishment of *Uniformitie*, and how that can stand with this *Omniformitie*, indeed *Nulliformitie*, I understand not: it was a prodigious thing in the dayes of *Jeremiah* the Prophet, *Ier. 2. 28. According to the number of thy cities, are thy Gods, O Judah*: here would soon appeare another kind of multiplying and increase; but though this fancy be never so plausible, Divine providence hath shut it out of our Campe by our Covenant.

Use 4.

Fourth Use of Instruction; If our *Moderation must be knowne unto all men*, in some cases then it is not unlawfull to cause our light to shine, not purposely, proclaiming our righteousness in the Market, or sounding a Trumpet; but first, a man may be his owne *Encomiast*, if his innocency be suspected, or besmeared; thus did *Samuel*, 1 Sam. 12. 3.

Second-

Secondly, if a Preachers doctrine be traduced, he may make his own Apologie, as Saint Paul did, *Act. 21. 1.*

Thirdly, By the same example, a man may stirre up others to emulation, by magnifying his office, so we read, *Rom. 11. 13.*

Fourthly, Thus it is said, if a man be tempted to despaire, it is wisdom to remember good actions past, as *Iob*, when he was staggered by the reproaches of his friends, thought of his former integritie, which kept him standing; and I have read of another, that in his tentations to pride, objected his sinne against himselfe, which brought him to humiliation, and in his fits of despaire he reflected upon his righteousness, and was so preserved from fallings; and Moderation must not be known for pompe and ostentation; *Plus laboranda est celare virtutes quam vitia*; It is not so dangerous to hide our vertues, as our vices; the revealing even of piety may be sinne, but the confession of sinne is pietie; and if a mans righteous performances be occasionally divulged, God must have the praise for it, who is the donour of it: Like vessels of gold and silver, that receive not into them the Sun-shining splendour, but by reverberation returne it whence it came, so doe the Saints in all their gifts and graces, well called in our language gifts, that nothing be assumed unto man, but all ascribed to Christ, *the King of Saints, Revel. 15. 3.* from whom proceedeth every good and perfect gift, *Iam. 1. 17.*

Fifth Use of Exhortation, will speake as it is, of private and publique concernment, and first, *A sensu diviso ad sensum compositum*; Let every mans Moderation be known to all men, all men in *sensu composito & aggregato*, that is, the Parliament; which is indeed the *Παράκλητος*, the Parliament of England is, the *All men* of England, & now if my voice could reach to every native, and freeborn of this Kingdome, my Text should ring loud in their eares; Let your Moderation in thought, word, and action be known to All men, be shown to this All men, for these considerable reasons.

First, They are your selves, you sent them hither, you remaine here virtually in them, and with them, doe not vitiously suspect, or prejudicate their endeavours, doe not perfidiously, I might say self-feloniously desert, and oppose them, as some have done, *Qui sibi nequam, nisi bonis*; it is self-injury and iniquitie to be injurious to them.

Secondly, The Parliament is the supreme Magistracy of the Kingdome, and it is a law in the Old Testament, not repealed in the New, but reinforced, *Exod. 22. 28. Thou shalt not revile the Gods, that is, the Judges and Governours*, as the word is in the preceding Chapter, 21. 6. and so it is, *Act. 23. 5. Thou shalt not speake evil of the Ruler of thy people.*

Thirdly, They have studyed to breake off every heavy yoke, and deliver you from that vassallage was brought upon you by the tyranny of evil counsellours; Consider well, *Old Israel felt their lives bitter by their cruell bondage in Egypt, Exod. 1. 14. And because of it, they bearkened not to Moses, Exod. 6. 9.* Such a spirit of bondage was upon you, you cryed for a Parliament, God heard you, and will you now murmur against *Moses*, and fight against your Deliverers?

Fourthly, All the evil that is come upon you, and the kingdome, is from your selves, in this very particular, some groane under burdenous taxations, in other places the warre and plundering devoure all in a grievous and bloody manner; the former would not have been, the other could not have been done, if you had been true to your selves, and *your moderation known*, and shewn to this *All men*, and in them to your own peace and happiness.

Fifthly, And yet let it be so manifested, because the *odium*, envy and danger, that is upon them from their opposites, is for endeavouring your good; let them therefore have your prayers, your purses, your persons, your power, because their perill is from their *Moderation*; they would confine and regulate the evil counsels about the King in Religious and Civill affaires, this is, and hath been their great offence, which is indeed their praise, and I shall speake to them, as I say it of them elsewhere, they are ready to embrace any *Moderation*, that is consistent with the safetie of Religion, King, and Kingdome.

2.

And now Worthy Senators, I beseech you, suffer ye also a word of Exhortation; Gods truths, you know, are above, beyond mans power, one Nation presumes not to give Lawes to another, and if all the Nations in the world were convened in an Occumenicall Assembly, they should have no Authoritie to moderate any one Doctrine of the most High; there be some circumstances,

tials, concerning which my Text speaks to you; *Let your Moderation be known unto all men.*

First, In the manner of enforcing them, fierce and furious prosecution even of a good cause, is rather prejudice, then promotion, but *Eckius* told *Melancthon* as it was, that his *Moderation*, and the faire language of *Pontanus*, did exceedingly further them; when *James* and *John* saw the Samaritans would not receive Christ; they said, *Lord wilt thou that we command fire to come down from heaven, and consume them as Elias did? but he turned, and rebuked them, and said, To know not what manner of spirit ye are of, Luk. 9. 54, 55.* We must verily even tenaciously adhere to all divine truths our selves, and with our wisest *Moderation* labour to plant, and propagate them in others, and I would say with *Erasmus*; *Mibi videtur plus profici civili modestia, quam impetu*; Opposites, indeed, must be opposed, gain-sayed, reclaimed, but all must be done in a way, and by the means appointed from heaven; It is one thing to shew moderation to pious, peaceable, and tender consciences; it is another thing to proclaime before-hand toleration to impious, fiery, and unpeaceable opinions: I say no more, but, *Sic vigilet Moderatio, ut non dormiat disciplina*; Let Moderation be so much awake, that discipline fall not asleep.

Secondly, Give me leave in the next place, to minde you of the Harpies of this Age, who spying a great alteration like to be made in the revenues of the Church, have their mouthes open, and their fingers itch for a share; here is great need of your Vm-pirage, and *Moderation*: consider, I beseech you, there be many darke corners in the Land, that have not wherewith to get oyle for their lamps, their soules cry aloud for your help, and some aske no more but their own, which hath too long been kept from them, and it is now high time to make restitution; Sacriledge hath ever proved a fatall offence, you will not so much as in purpose be defiled with it; you would not have Ministers medle with secularities, povertie will make them more secular, and if Preachers be poore, there will be poore Preaching too at the last; Oh that every Lampe in the Kingdome had its proportionable oyle, that is your endeavour, and as you have no thought your selves to entangle your own Patrimonia with the Churches possessions, I wish you would declare to the world, you will not suffer others

Modus regendi,

Tua Philippe

in iuxta,

& Pontani

Christologia

plurimum ad

juvencium cau-

san vestram.

Vin. Melanct.

pag. 335. per

M. Ada.

Ep. l. 6. p. 259.

Sacrilegium:

Ep. l. 6. p. 259.

Ep. l. 6. p. 259.

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Ep. l. 6. p. 259.

to doe it; And again, I beseech you in this; *Let your Moderation be known, &c.*

Templa.

3. And the fabricks of the Churches in some places call for your care, the stone out of the wall, and the beame out of the timber decaying apace: I am glad for my part, *they are scoured of their gay gazing*, and I marvelled a great while since, how, and why the Organs grew so many, and blew so loud; *when the very Homilies accused them for defiling Gods house*; Much dispute there was of late about adherent and inherent holinesse of Churches, and it was accounted a sinne to be covered in them, and it is now a punishment in some not to be covered, a punishment by the winde and weather, from the rooffe, and windowes; so easily men fall from one extreame to another, and tis meet that in this also your *Moderation should be knowne.*

Part 2. 131.

Dies festi.

4. And your Moderation must have influence upon Holy dayes also; the Lords day indeed, the holy Sabbath, is a *Noli me tangere*, you must not otherwise meddle therewith, then to sanctifie it your selves, and command that by all others it be sanctified, and in this you doe well to use all diligence, because of the most profane and desperate attempts of late made against it, as if we had beene Turkes or Pagans, and not Christians, from Christ; *Divino praecepto intonante obediendum est, non disputandum, Augustin.* the thunder of Gods word was not heard, and now the thunder of Gods sword is felt; you have power, tis most happily improved for the Lord, and the day of the Lord; there is reason and religion your *Moderation* should be knowne and showne to the other festivities, not onely because of their abuse, superstition, and other evils, but of their increase, the holy weeke of Lent crept into the rubricated Kalendar in these dayes: so did the Conversion of *Paul* and *Barnabas* his day. I would commend the zealots of this devotion to the care of Rome heathen, *C. Cassi: de Moderatione festorum*, or els to their owne *Lyndwood*, or above them both to *Erasmus*; for I hasten to make mention of that which I know every one observes, that the providence of heaven is here become a Moderator, appointing the highest Festivitie of all the yeere, to meet with our monthly Fast, and be subdued by it: for *Chrysostome* doth well call the day of Christs Nativitie *the Metropolis* and chiefe of all other festivalls; for indeed from this arose all the other dedicati-

De C.B.I. 16.

c. 32.

Immodicam festorum multitudinem non ego solus improbo, praeterquam quia hodie nullis diebus plus peccetur, quam festis; moderata festa valde proba, sed ea velim sacris rebus, non voluptatibus et sceleribus dari.
Io. Long. Episc.
Lincoln. l. 22.

p. 914.

De B. Philogen.

ons in the name of Christ and his Apostles, which els had not been knowne in the world, those be the children of that mother, and who is not abundantly satisfied with the hand of God upon them altogether, which hath, as *Austin* said of the Jewes synagoge, given them an honourable buriall? but to those that are not thus satisfied, I have three other things to say.

First, 'Tis probable enough, we never yet kept right the day of Christs Nativitie, I do not meane in respect of the manner, but the time, learned men supposing it very unlikely that such a generall taxation should be made through the peaceable world in the depth of winter, so unseasonable a time for all to travell into their owne Cities to be taxed, as in *Luke 2.1. &c.* not to mention their other conjectures.

Secondly, *Clemens Alexandrinus* about 1400. yeeres since declares, that some thought the day of Christs birth was in the month of *May*, and others in *January*; others yet in *Aprill*; there were yet further surmisings: but observe, if there was so little certainty in those dayes, so neer the times of the Apostles, there must needs be much more uncertainty now.

Thirdly, It was *Gregories* counsell, that the Pagan feasts should by degrees be changed into Christian Holy-dayes, that they might the more easily be drawne to Christianitie; and some write expressly, that our Christmas Festivities, in respect of time and manner of celebration, came from the Saturnals of the Gentiles; These were also observed in the month of *December*; They had their liberall Feastings and Invitations, Servants among them also at that time were Masterly and followed their owne affairs; They had a wilde Ceremony, like to the Lord of Misrule in some places; New-yeers gifts were also sent abroad, which *Hierome* calls *Saturnalius percontus*. But it will be said, this is hard doctrine for servants, whose condition shall be worse then beasts, if they have no rest, nor relaxation, and shall those abuses quite abolish the memory of Christs Birth and Nativitie, and that among Christians? Is this your *Moderation*? this relisheth fully of extreame excess; rather I have three things to speake against this pretence, not doubting, but that servants shall have time allotted them for their refreshing, and yet God not robbed of his honour, care being taken that their sports be not sinfull, nor they in them; and if any Sermon or Lecture be occasionally

Wolf. de T. p. 81.

Siermas. l. 1. m. p. 98.

Epist. l. 9. 71.

Io. Belet. c. 120. Hospit. de P. s. Christian. p. 111.

Object.

R.

Can. 79.

asionally be in the place, and on the day of their refreshings, that they repaire thither also, for even the Canons of 1604. required Schoolemasters to bring their Schollers to the Sermons, see them quietly and civilly behave themselves there, and examine them at times convenient what they have learned by such coming. Yea their condition then both inwardly and outwardly will bee much bettered. And to the other part of the Objection I say,

First, I with on mine owne behalfe and others, that those heathenish, mad, and riotous usages had never been knowne among Christians, and that now they might be quite abandoned for ever; but let the neighbour-hood, and charity of those times at least in some time of the yeere be continued; sure I am, that some who had withered hands all the yeere beside, did at that season stretch them out to the poore.

Secondly, Though this day of Christs Birth be thus overcome by our monethly Fast, yet our Saviours Nativitie hath, and shall have its Commemoration, not onely in the Day solemnized for his Resurrection, in which is involved all the Complement and Consummation of Christs doing and suffering, and Exaltation; but further, the Lords Day is thought to be the very determinate Day of the weeke when Christ was borne; for those that mention the Priviledges of that elder Brother, the first Day of the weeke, say it was not onely the first Day of the world, no night went before it, but it shall be the last day, and no night shall come after it, and that it was the very Day of Christs Birth and Baptisme, &c.

Thirdly, If the serious disquisition of Historians, and Mathematicians, shall calculate and define the moneth & the day, I shall not vote against the Christian celebration thereof; but as at Berne, when the Gospel was first reintroduced, they set their prisoners at libertie, and proclaimed freedome; and we observe a Day in memory of our Deliverance from that Hellish, Romish Powder Plot; so if God please to deliver us from the Diabolickall designs of these times, I hope you will appoint a Day in Commemoration thereof.

Fifthly, And for Fasting Dayes; your Christian Moderation is already made known, not twice or thrice in the weeke, which they said of old might savour of vain glory, neither have you commanded such rigorous observation, as *Luther* blamed in *Malmsh* macerating

Alb. M. Comp. p.
152.

Fejuria.

Ph. Pa. per. 2.
p. 150. 4.

macerating his body, *quasi ferrum*; not *ferum esse*; nor as Bernard, who confessed he did too much debilitate his body by abstinence, and watching, but as *Zach. 8. 19.* The Fast of the fourth moneth, &c. and yet besides this, you have had many other occasionall dayes of Humiliation, that which you had the last weeke among your selves, was most remarkable among men, and acceptable, we are assured, unto your God also, and yet I crave leave to invite unto one Solemn Fast more: Oh that a Trumpet were blown in Sion, and a Fast sanctified; but I would have it sanctified, throw both the Armies, in all the Kingdome, and though your power reach not so farre, I wish it were tendered to them; and triall were made of them; however, two most memorable occasions implore Divine direction and blessing upon your unwearied labours.

First, Treatie of Pacification, is in your serious endeavours, that the Kingdoms may yet be happy in a *safe and well grounded Power*; & it is high time to hasten it, the whole Land almost is already laid waste by the Sword, which, if not speedily sheathed, is bringing upon us a worse evill unavoidably, a Famine; for they that be slain with the sword, are better then they that be slain with hunger, &c. *Lam. 4. 9.* but let not the feare of Sword, or Famine scare you into any other Peace then that which is the Peace of God made in Christ, joyned with truth, else a greater mischiefe will fall upon the Nation, then warre or hunger; *Not a famine of bread, or a thirst for water, but of hearing the word of God, &c. Amos 8. 11.* Great cause have we therefore now to cry mightily unto God, and seek of him a right way for us, and for our little ones, and for all our substance, *Exo. 8. 21.*

Secondly, The great change in Ecclesiasticals, that is to appeare suddenly in the Kingdome; unprespect of Worship and Government, may well double our devotions in this very time; *For our* Writes, that when *Corinthians, Ebion*; and other heretiques, denied Christ's coming in the flesh, the holy men of those times desired *Saint John the Evangelist*, to write his Gospel to their consolation; which he promised, upon their upbidding to Fast, and Pray for Gods blessing; which done, *Saint John*, he said, was full of the holy Ghost, and wrote; *In the beginning was the word, &c. Joh. 1. 1.* And indeed when the greatness of this work is looked

Prolog. in
Math.

upon; with the multitude of opposers, there is great reason we should all with our holiest diligence invoke the Majestie of heaven, that these things may tend to his glory, and finde acceptance in the souls, hearts, and lives of the people.

Ecclesiastici.

*Joseph. de B. J.
7. lib. c. 13.*

*Mycon. Vit.
Zuingl.;*

Petrodoni.

Regin.

Sixthly, The men of my Profession desire to have a share in your *Moderation* also; and indeed I cannot think, but that of *Them*, otherwhere call'd, *delicia humani generis*, favoured not of humanity, when his souldiers had taken the Temple at Hierusalem, and the Priests begged their lives, he denyed them, saying, they should perish together; I wish all the evils of these men were destroyed; but doe none of their persons deserve favour? did none of them, to their power, withstand the inundation of superstition? When the Monks and Nunnes here thrust themselves out of their unclean Cages; they had salaries for their lives, and in other countreys, *Exire poterunt ad laborem, coniugium, literas, quia erat animus*, They were dismissed from their employment, but had stipends to their death: You have already herein declared your *Moderation*, in assigning a portion, for the support of a wife, and children, and it were well, if no complaints were brought before you against some, that are so loath to part there with.

Seventhly, Another sort of men call for your *Moderation*; yea, and plead merit too; I know not what to call them, but I meane the men of many opinions, though I hope, they be neither so numerous, nor faultie, as their opposites suggest; and yet to as many of them, as pretend to godlinesse, and be with us in Covenant; I say no more, but wish them to read it, to study it; to keep it; in the rest, I would wonder with what conscience, or wisdom they abstaine from that bond, when the Romanists universally are in armed combination against them, and us; a very hard matter, I confess, it is to moderate erroneous opinions, some have dard into the world that should have beene Anonyms, not once named as becometh Saints; and for the rest, I thought sometimes, and pardon me, if I thinke so still, if their *Tenents* were commanded from them, in expresse termes, they would appeare; either not to be sent; that for them publique tranquillitie should be endangered, or else coming forth naked into the world, barefaced, and in their colours, they would be a shame to their abettors.

Eighthly, The Papists indeed, that be Iesuited, in respect of their

their guilt, and Irelands bloud, expect not your *Moderation*; and surely such should be shorne them, as may preserve your selves and the Kingdomes from their frauds and cruelties; against which you will be now more vigilant then ever, because they have revealed now more then ever their evill intentions, and can swallow those oathes without chewing, which former times of peaceableness could not get downe, by any art or perswasion: and though their very Religion, like *Draco's Lawes*, be written in bloud, as King *James* observed: and in the Nether-lands they made a shew of *Moderation*, and called their Edict so, yet even that in truth was, was felt, and was then called *Murderation*; also as *Meterane* writes, they had then their *Consilium sanguinis*: they walke by the same Principles, and worse Practises; yet none of them ever suffered death among us meerey for Religion. [I had other particulars to have mentioned, but I saw the time would not permit me to speak them out of the Pulpit; I forbear them therefore now also;] and I come to handle the reason of the Text, but Doctrinally, and very briefly: *The Lord is at hand*: and I shall not insist upon the Lords being at hand, by his providentiall approximation to support us in, or deliver us from trouble, as *Psal.* 22. 11. *Be not farre from me, O Lord, for trouble is neere*: nor how he is at hand to observe all our actions, so keeping us in awe and obedience, because *All things are naked, and opened to the eyes of him with whom we have to doe*, *Heb.* 4. 13. But in this Doctrinall part of the propinquitie of our Lords coming to judgement, I shall shew first, the parallel Scriptures; and secondly, the probable reasons thence; and then the Application will be in such practicall uses as you shall see Gods Word hold forth visibly in those places where the Text, or the sense of it, is mentioned.

First, It is very considerable that the Apostles all so speake, as if Christ, the Lord, would in their dayes come to judgement, so many hundred years agoe. Thus *1 Cor.* 10. 11. *We are they upon whom the ends of the world are come*. So *Heb.* 10. 37. *Yet a little while, I will come, and will not tarry*. And Saint *James* 5. *Behold, the Judge standeth before the doore*. And Saint *Peter*, *The end of all things is at hand*: And thus Saint *John*, *It is the last time*, *1 Joh.* 2. 18. And so Saint *Jude*, &c. And if so then a thousand years agoe, it is the

P. 107. K.
Lactan. 7. 19.
Hieron. in
Matth. 25.
August. de
T. 154. 251.
De Vn. Eccl.
P. 301.

miracle of miracles, that yet the Lord is not come to judgement: the succeeding Ages after the Apostles were of the same mind, and they watched on Easter Even by ancient tradition, as if their Master Christ would in one of those Vigils come to judge the world; in *similitudinem Egyptii temporis*, saith *Tertullian*: As Pharaoh the King rose up in the night, and all his servants, and there was a great cry in Egypt, &c. Exod. 12. 30. And in *Cyprian* time all things were accomplished, as he thought, that were forerunning tokens of the worlds end. It were easie to heape up the conjectures of severall Centuries; but we must all acquiesce in the determination of our Master who shall be the Judge, *Mat.* 24. 36. *Of that day and houre knoweth no man, no not the Angels of heaven, but the Father only.* But that I may prepare my selfe and you to the serious and practical consideration of the fore-mentioned Vses: observe these Scripture arguments.

Reasons.

Aret. Probl.
P. 1016.

First, *There shall be signes in the Sunne, and the Moone, &c.* *Luk.* 21. 25. And if Mathematicians, may be credited, the celestiall Orbes are not as they were: the Sunne not so distant from us as at the first, but nearer by many Germane miles; to say nothing of the prodigious sights and noises seene and heard in our dayes.

Epist.

Secondly, *Mens hearts faile them for feare, &c.* *Luk.* 21. 26. Aslightning is first seene, then thunder heard; smoke precedes fire, and the sea swels before a storme; so the soule of man, that *Sic ut aqua*, as *Synefius*, calls it, droops before danger, trembles before it is hurt, and by its inward timorousnesse foretels evils to come; and that appears by the severall presagings of men that discover their feares by their conjectures: That famous *Grabur* found out the yeare of the worlds end by the word *Iudicium*, every letter thereof being numerall; but we have already ordered that fance above thirty yeares. *Aretius* by some Chronogrammaticall expressions of Scripture, proposed this next to be the last yeare of the world. Doctor *Alabaster* conceit out of these two Greeke words, *et* *ut*, may favour of fancy and feare.

FUDICTUM
numerum rui-
turi comincet
orbis.
Problem.
P. 1057.
Ecce Spons. ven.

Thirdly, Religion and Holinesse, the two pillars of Heaven and Earth, are so much decayed and discountenanced, as we need no other demonstration that *those last and perillous times* are come, that *Saint Paul* speaks of, *1 Tim.* 3. 1. For at the old age of men,

the

the lesser world; is full of corporall infirmities; so the greater world in its declining estate abounds with manifold abominations: read at leaste the two next verses; and see how unhappily these dayes comment upon them; if you thinke on any one of those sinnes, the same thought will tell you where to find them.

Fourthly, The unnatural divisions that are up in the world, are undeniable prefiges that the Lord is at hand: for when the Disciples privately demanded of their Master, what should be the signes of his coming to judgement; among others this is recorded by the three Evangelists: *The brother shall betray the brother to death, and the father the sonne, &c.* Mat. 23. 32. *Matth.* 24. 10. *Luk.* 21. 16. And we need not enquire among Iowes, Tukes, and other Nations for the accomplishment hereof; but as Christ in another case, *Luk.* 4. 31. I may say, *This day is this Scripture fulfilled in your eares, O England:* never since thou wert a Nation didst thou see thy selfe so miserably torne, and rent with such evill, unevill, unnatural, and bloody distractions: If it had beene said to any of thy people, four or five yeares since, that they should doe such things, as are now done in the midst of thee; they would have replied with the indignation of *Hazael*, 2 *King.* 8. 13: *Are we dogges*, destitute of all humanity, *to doe this?* and yet, wretched things are done by men, Christian men, *Englishmen* against *Englishmen*; professing the same Religion, professing the same Cause, and End of their quarrell: O that thou couldst yet discern those formidable clouds of blood in their scattering: but alas, they threaten worse evils, even to make thee a full sea of blood within, as thou art without surrounded by water: for the wofull divisions of *England* there be great thoughts of heart: I will not say, as *Jeremie* 2. 11. *Be ye astonished, O heavens, at this;* Nor, *be ashamed ye Husbandmen*, *Isa.* 1. 11. But let all those be ashamed and astonished; Prophets and people, that have not helped to quench, but kindle this fire: *This is indeed a lamentation, and shall be for a lamentation*, *Ezek.* 19. 14. But to returne from this sad complaint upon our most miserable dissensions, a dolefull preface that the Lord is at hand; the props of the world decay; prodigious sights portend as much, and the fainting of mens hearts fore-bode the same: I am not ignorant, that some convinced by

strong

strong evidence of Christs reigning here upon earth; before that time, understand all these places of that coming of Christ; and my purpose is not at all to pry into those hard and hidden moments of Gods owne concealing: and sure I am, those that wade this way meet with deepe difficulties; as how?

First, all the fore-named Scriptures should be so applied, 1 Cor. 10. 11. *The ends of the world are come*: and it is not *harmless*, the Romane world or Empire, as Luk. 2. 1. And Saint Peter is yet more universally expresse; *The end of all things is at hand*, 1 Pet. 4. 7.

Secondly, the day of judgement is called, *A great and notable day*, Ait. 2. 20. *An appointed day*, 17. 31. Yet it is more then one, *one of the dayes of the Sonne of man*, Luk. 17. 22. 26.

Thirdly, Who can determine the finals of the Beasts power, unless the Originals were manifest? Rev. 13. 5. &c.

I might say much of Ancient and Moderne confidences this way, but my purpose is to improve the remaining time allotted, in the serious consideration of what God himselfe tels. we ought all practically learne from the *Lords being at hand*, and the judgements now in the land may, and ought to hasten these truths home to our soules.

Repentance.

First, Speedy Repentance from dead workes: reade Ait. 17. 30. 31. *Now he commandeth all men every where to repent, because he hath appointed a day in which he will iudge the world, &c.* Many things are here observable, but the *now*, the *Now*, is that I desire to fasten upon you, and my selfe; for if in Saint Pauls dayes it was an argument of, and to Repentance; it should much more accelerate us thereunto, upon whom the Lord is nearer now by sixteens hundred yeeres. Consider with thy selfe then O my soule, and suppose, thou wert here guilty of some capitall crime, for which the Iudge were ready to reckon with thee, and passe sentence of death, or deliverance, as he finds thee; couldst thou sleepe or be secure? or wouldest thou trifle away thy time? would not all thy care be by some meanes or other to gaine favour from the Iudge? Be thou assured, O my soule, *That the ungodly shall not stand in the iudgement*, Psal. 1. 5. Thy conscience knows what a load of sinne lies upon thee; *even a burden too heaui for thee to beare*, Psal. 38. 4. Oh why dost thou not hasten to ease thy selfe

selfe of this weight by unfained repentance; before the Judge
 come, and pronounce the irrevocable sentence? Read, and re-
 member to doe as *Act. 3. 19. Repent ye, and be converted, that your*
sinnes may be blotted out, when the times of refreshing shall come from
the presence of the Lord. Infinit is the matter of our Humiliation,
 in respect of nature, persons, and nation; of past, and present
 times: but this day, and those next it, have beene heretofore the
 onely merry season of the yeare, and the Devill hath beene served
 better on those Twelve dayes, then on all the twelve moneths be-
 side; and our Master Christ hath most unchristianly by many been
 dishonoured, even in those dayes said to be devoted to his glory.
 And I may borrow here the words of *Nicholas de Clemangis*, *M. p. 143.*
 touching his Popish Festivities; What heathen man, if he had
 come into those feasts, scene and heard our Christmas Gamboles,
 would not have taken them rather to be the *Floralia* of *Vou-
nus*, or the *Orgia* of *Bacchus*, then Christian holy dayes? and who
 can lay his hand upon his heart, and say, he is innocent as touching
 this in all respects? Great cause therefore had your Ordinance to
 command this day to be kept with more *solemne humiliation*, because
Ordinance.
*it may call to remembrance our sinnes, and the sinnes of our forefa-
 thers, who have turned this feast, pretending the memory of Christ,*
into an extreme forgetfulness of him, by giving libertie to carnall
and sensuall delights, being contrary to the life which Christ himselve
led here upon earth: Those dayes were professedly dedicated to
 extraordinary mirth, and rejoycing: we read no such thing of our
 Master Christ at any time, but he wept often, and uttered up many
 prayers, and supplications with strong crying and teares, *Heb. 5. 7.*
 Our Master Christ was never idle, but went about doing good, *Act.*
10. 38. and elsewhere, every where in the Gospel; but among
 us it was accounted almost a crime, for men, or their servants, to
 doe any labour on any of those dayes: practises, as your Ordinance
 said truly, *contrary to the spirituall life of Christ in our soules, for*
the sanctifying and saving whereof Christ was pleased both to take
an humane life, and to lay it downe againe: but the extreme for-
 getfulness of Christ in those dayes of Christ, this extreme excess
 of carnall and sensuall delights were most extremely distant from
 that spirituall life should be in Christians, *who work out their sal-
 vation with feare and trembling,* *Phil. 2. 12.* not in secret, but
 thenish,

timidity, and profane merriment; They passe the time of their sojourning here in fears, 1 Pet. 1. 17. Not onely because he that hath called us is holy, and bids us so be so likewise, vers. 15. 16. but because of our redemption by the precious blood of Christ, &c. vers. 18, 19. therefore we should passe our time in fears; not in wanton, wild, and impious pastimes, which doe put men into a posture altogether unmeet for the service of Christ; or care of our soules: had the Nation no other finnes to answer for, surely without the blood of Christ, whom men have so much dishonoured to his face, we should be in a most desperate condition: Cōsidere therefore and examine, and bewaile, and consider, Gods providence hath made this day, this very day, the head of all that fecundity, a day of Humiliation; doe not miscall it, let it be so to every one of us, for our owne, the Nationall transgressions it hath bene formerly guilty of in those dayes; and if the Lord, who is at hand, had called any of us but of the world, when we were busie in those foolish, vaine, and unchristian usages; we may now tremble to thinke how unfit we had bene to meet the Lord Iesus coming in the clouds.

Heavenly-
mindeednesse.

Secondly, Let us wisely weene our selves from the world, and this we learne from the very next words after the Text, *The Lord is at hand. In nothing be carefull.* Yea, our Lord himselfe gives us the same counsell, in the very same words, *Luk. 21. 34. Take heed that your hearts be not at any time overcome with the cares of this life, and thus day come upon you as a thiefe.* These may be a season for other things, but none for Christians to be sollicitous for earthly things. Our Father is in heaven, so we pray, so we pray; heaven is our Country, so we professe, Heb. 11. 16. Why doe we then digge so deepe in the earth, and desire to load our selves with thick clay? The Apostle, in the Chapter before my Text, hath expressions that may loath any man thereof; *Whose end is destruction, and their glory is in their shame, who mind earthly things,* Phil. 3. 19. Damnation is their end, and why should not Hell be their portion, who care not for Heaven? But they are the base men of the world in the meane time: No such matter, *their glory is in their shame* they wallow in the mire with swine, that might have conversed with Saints: But who are those damnable and inglorious men? *It is Iobysa, and others, men that*

are wise for the world, that mind earthly things. What shall I say more, what can I add better, then that of the Apostle; 1 Cor. 7. 29, 30, 31. *This I say brethren, the time is short, it remaineth that both they who have wives, be as though they had none; and they that weep, as though they wept not; and they that reioyce, as though they reioyced not; and they that buy, as though they possessed not; and they that use this world, as though they used it not; for the fashion of this world passeth away:* The dehortation is very full and emphaticall; but that which I especially observe in it is, that it is compassed in, and about, at the beginning, and in the end, with the argument of my Text, lest our hearts, that hanker so much world-ward, should any way get out, after it. *And I say to you this.*

Thirdly, *The Lord is at hand*, therefore constantly persevere Perseverance. in his holy truths, and this Vse is held out to us by *Iohn the Divine*, *Blessed is he that readeth, and they that keep the words of this Prophecie: for the time is at hand*, Revel. 1. 3. Yea and *S. Paul*, as soon as he had mentioned this doctrine, 1 Cor. 10. 11. makes this very use and application; *Wherefore let him that thinketh he standeth, take heed lest he fall, ver. 12.* He that is strong, must not be secure, because he stands in slippery places, nay he standeth not, onely he thinketh that he standeth; therefore let him take heed lest he fall: and caution for perseverance is not onely suitable to my text, but the times, these suffering times, wherein men are most apt to recidivate, and fall away, as the parable of the seed and sower make evident, *Math. 13. 21.* Peter and the other Apostles promised faith to themselves, and their Master in the Calme; *Though we should be tempted thee, yet will we not deny thee, so said all the Disciples, Mat. 26. 34.* Yet in the storm, nay before the storme came at them, they runne away for feare, they hie to shelter, indeed from shelter, because from Christ; *They all forsooke him, and fled, vers. 56.* Thus *Demas* entangled with the love of earthly things, doleth Christ; and his Apostle, *embraceth the present world, and departs, 2 Thessalonians, 2. Tim. 4. 10.* where he is made a keeper of the Pagan Idolles, as some of the Ancients have recorded, but as for us, let that of our Master Christ be ever in our eare, alwayes in our hearts; *Eph. 1. 19.* *He thus dwelleth in us, before men shall be judged before the Angels of God, and if Christ come his face from thee to that day, tremble at thy dooime; who will, who can, who dare speake for thee, if mine*

owne Advocate be silent, and indeed it is most just they be so dealt with, that Apostatize from the truths of Christ; it is just, I say, *Lex talionis*, even by the Law of retaliation; for that's the sentence of the holy Ghost, *If we deny him, he will also deny us*, 1. Tim. 2. 12.

Holineffe.

Fourthly, Zealous endeavours after holineffe: and thus S. Paul having spoken of the *Judgement to come*, 2 Cor. 5. 10. he adds presently, *vers. 11. Knowing therefore the terrour of the Lord, we perswade men*, to what? but the righteous actions of godlinesse and Christianity: and upon this very foundation S. Peter builds a strong argument to holineffe; for having spoken at large doctrinally of the day of the Lord, as also concerning the formidable manner of his coming, 2 Pet. 3. 11. *Seeing then that all these things must be dissolved, what manner of persons ought ye to be in all holy conversation and godlinesse?* he interrogates, but answers not; not because the holy Ghost was at a *Nan plin*, and could not expresse it; but because he would have us enquire, examine, and increase in every good word and worke in our own persons, and as farre as ever our relations doe, and can reach private men in their interests, publique persons in their engagements, according to that of the holy Prophet, which concerns every one of us, *Let judgement run downe as waters, and righteousness as a mighty stream*, Amos 5. 12. It must be done speedily, delayed no longer, *let it run downe*, and it must be performed impartially, *run downe as waters*, which favour none, and reach all that be neer them, yea and powerfully also, *as a mighty stream*, that will suffer no obstructions, but beares all oppositions before it; and that of the author to the Hebrews is pertinent to this purpose also, *Let us consider one another to provoke unto love, and to good works, not forsaking the assembling of our selves together as the manner of some is, but exhorting one another, and so much the more, because ye see the day approaching*, Heb. 10. 24. 25. a Scripture other wise remarkable in these times, wherein men consider one another, and provoke not to love, but to schisme, and siding not to good works, but their owne fancies, to separation, and forsaking the assemblies: but there the Apostle layes the force, and so would I, in the *renewed nation*, so much the more provoke one another to good works, *because ye see the day approaching*.

Patience.

Fifthly, Christian Patience in tribulation, is the next thing to be learned,

learned from this doctrine of the *Lords being at hand* an hard lesson I confesse, and they are out of the Forme, and Schoole of nature that have learned it, for it is an herbe of Grace, and grows not in mans garden, we are all by *nature children of Wrath*, Eph. 2. 3. not onely *passively*, subject to suffer the wrath of God because of our sinnes, but *actively* also, we are hot, fiery, and impatient, and upon every occasion doe discover our distemper; *Luther* spake observably, because his own heart, God hath given us, saith he, many blessings, health, quietnesse, wife, children, and which is above all, the word of his Patience, and yet one fit of the Stone beats out the memory of all these benefits; *Vno malo plus movemur quam mille bonis*, Though we have had twenty yeers of felicitie, if one day of sorrow come, all the former calmnesse is forgotten, clouds of indignation gather, and breake out into streames of impatience; nay, if one tooth doe but ake, that Center or point of paine darkens all the Sphere and circumference of Gods mercies; It were easie to abound in complaining, but farre more comfortable to fasten upon a remedy, and that is not farre of; because *the Lord is at hand*; and what sense soever is put upon the words, they breath upon us abundant matter of patience.

3. 59. 5. 81.

First, The Lord is so nigh, that no suffering can befall us without his appointment, and if we remember it is his hand, we will not utter so much as one word of impatience; as *David* professed, *He was dumbe and opened not his mouth, because the Lord did it*, Psal. 39. 9.

Secondly, The Lords example is neere, should alwayes be at hand for our animation and encouragement; *It is enough for the disciple to be as his Master, and the servant as his Lord*, Matth. 10. 25. an expression that may make us not onely patient, but joyfull, yea triumphant in misery, Christians to be as their Master Christ, it is enough, and they that consider it well, need no other consolation.

Thirdly, The Scriptures of Christ are written for our comfort, Rom. 15. 4. and in them the Lord is at hand; *For the word is nigh thee, even in thy mouth, and in thy heart*, Rom. 10. 8. and for this, in this, thou mayest be patient; *I will reioice in him because of his word, in the Lord I will reioice because of his word*, Psal. 56. 10.

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Fourthly, Yea the Lord is at hand, to put a period to all our pressures;

profures; *Look up, and lift up your heads, for the day of your redemption draweth nigh*, Luk. 21. 28. *So Iam. 5. 7, 8. Be patient therefore brethren, unto the coming of the Lord; Behold, the Husbandman waiteth for the precious fruit of the earth, and hath long patience for it, till he receive the early and latter rains; so ye also patients, stablish your hearts, for the coming of the Lord draweth nigh; It is no great matter that the husbandman expects, fruit of the earth, yet he hath great patience; we have much more in hope, heavenly and eternall things: and therefore we should be much more in patience, and we may note also the reason of the Text, begins and ends, compasseth about this lesson of patience; initio 7. vers. & fine 8. Yea in this, and for this, heare the Iudge himself, who is at hand, Luk. 21. 19. By your patience possesse your soules, a direction for times like ours, suffering times, ye shall be hated of all men for my names sake, Vers. 17. and if they say, Master, in that deplorable condition, where no man will appeare for us, what shall we do? his answer is, be not solicitous for your houses, or lands, or reputation, or body, but for your soules; possesse them by patience.*

Non villas vestras, non laudes, non luxurias.
August.
Faith.

Sixthly, Faith in the Lord Iesus Christ is also commended to us, from this Doctrin of the *Lords being at hand*, for when the Apostle had said, *Heb. 10. 37. Yet a very little while, and he that shall come, will come, and will not tarry*; every one that heares this, and believes it, would presently make enquiry, Is the Iudge coming, so certainly, so speedily, so suddenly? and is he indeed so nigh at hand? Alas, what shall we then doe, what course shall we take, where, or how shall we appeare? The answer is ready, most excellent and comfortable, in the very next words, *Vers. 38. Now the iust shall live by faith; Now, at that very time, in the instant of Christs judging the world, faith shall support and uphold all that depend upon God: A man indebted, that hath not wherewith to satisfy his Creditor, dares not looke him in the face; but if his Suretie take out the Bond, all is well, and he is safe: We are all runne into deep sinnes with, and against God by our sinnes, and cannot without this one thing of a thousand, *Iob 9. 3. not the least part of one of many thousands, what shall we then doe? Live by faith, and our interest in the price of Christs blood, pay all the debt**

of

of our ungodlinesse, that great and superabundant expiation is made over to us by holy beleiving; for he was not onely our *Sacrifice*, Heb. 7. 27. but he hath *blotted out the hand-writing that was against us, and taken it out of the way*, &c. Col. 2. 14. It is written of *Pilate*, that being call'd to Rome before the Emperour, to give account of some Mal-administration, and misgovernment, he put on the seamless Coat of Christ, and all the time he wore that garment, *Cæsars* fury was abated, to his own, and others admiration; That may be a Fable: but sure I am, if we have the Robes of Christs Righteousnesse upon us by a lively faith, we shall then have no cause of feare, in that we have not onely an *Advocate with the Father*, 1 Joh. 7. 1. but Christ the Iudge, for our defence and deliverance; It is a terrible question, that of *Iob*, but very profitable; and oh my soule sleep not this night, nor any other till thou hast put it home to thy selfe; For the Lord is at hand; the question is, *What shall I doe, when God riseth up, and when he visiteth, what shall I answer him?* Iob 31. 14. To which no other answer, no better answer can be given, then that of Saint *Paul*. Rom. 13. 14. *Put on the Lord Iesus Christ, and make no provision for the flesh, to fulfill the lusts thereof.*

M. West. ad A.
38.

Severely, The last Practicall consideration held forth from this Doctrine of the Lords being nigh at hand, is sober watchfulness unto prayer, and this is the very Use, in termes, Saint *Peter* wills us to make thereof, who having said: *The end of all things is at hand; addoth this immediate inference: Be ye therefore sober, and watch unto prayer.* 1 Pet. 4. 7. Yea, our Lord himselfe, who is at hand, speaks to each of these.

Prayer.

First, Concerning *Sobriety*; Take heed, lest at any time your hearts be overcome with *forgetting and drunkenness*, and that day come on you unawares, Luk. 31. 34.

Secondly, The Evangelists generally, for the same reason exhort to *watching*, Matth. 24. 42. Mark. 13. 33. and they doe not meane so much abstinence from sleep, but from *slipp*, and watching, not for worldlinesse, but for prayer.

Thirdly, So, Luke 21. 36. *Watch ye therefore, and pray alwayes*; and in the next words, he gives a Directory of Prayer, two heads of petitions, one, *That ye may be accounted worthy to escape all these things*

things

things that shall come to passe; the other, that ye may stand before the Sonne of man; and if you aske when, and how often this must be remembered, he tels us that also; pray *alwayes*: a dutie needfull ever, but most of all now, in respect of our own particulars, and the Churches of Iesus Christ.

Ne intremus in
ventrem tentati-
onis, quasi bestia
cujusdam. Theo-
phylact.

And for our selves, let us pray for pardon of sin, strength against lusts, standing in judgement; and as the Martyrs in prison, and at the stake, said to themselves, and others; Pray, pray, pray: for-
member *the Lord is at hand*; therefore forget not to pray, yet, *Watch, and pray*, Matth. 26. 41. that ye enter not into temptations, into the devouring part thereof, as the belly of a beast: we know not what calamitous times may be reserved for us, but whatsoever they are, or may be, we cannot be armed against them, but by pray-
er, so we must be prepared, and this we see by our Apostle, who to the Text, *The Lord is at hand*, instantly subjoyne; *Be careful for nothing; but in every thing by prayer and supplication with thanks giving, let your request be made known unto God*, Phil. 4. 6. Pray for me, saith Father Latimer to Bishop Ridley, again and a-
gain pray for me, for I am sometimes so fearefull, that I could creepe into a Mousehole; (It is his own expression) but God doth visit me again with his consolation: and then the other answers him, unlesse the Lord assists me with his gracious ayde in the time of his service, *I know I shall play but the part of a white-liver'd Knight*; and yet what Champions, what victorious Champions were they both; and that by prayer? For in the same little Treatise of their comfortable conference, during the time of their imprisonment, Ridley calles on Latimer, as upon an *Old beane Soldier* for instruction, and help to buckle on his harness; as he phraseth it; and Latimer tels him, *you shall prevaile more with pray-
ing, then studying, though mixture be best*; but forget not to pray. Let every one for our selves remember, *the Lord is at hand*; Be-
sides, the houses we dwell in are made of clay, and the calamities of these times are daily battering these Tabernacles of dust, that may very soone, and suddenly fall about our eares; therefore let every one of us alwayes *be sober and watchfull unto prayer*, and pray earnestly to God, that he will give us Repentance from dead works, that he will weane us from these things below, and teach

us to persevere in all Divine truth, and make us abound in every good word and worke, that he will enable us to be patient in tribulation, and fill us with the most holy faith in the Lord Iesus Christ.

And for the Churches of Christ, remember it is their Day, *the very day of Jacobs trouble*; all the Israel of our God is in perplexitie, pray for them all, at home and abroad, pray for the overthrow of Antichrist, the fall of Babylon; pray for the Peace of Hierusalem, and the wellfare of Sion; yea, pray earnestly, holily, constantly, and as *Jacob, wrastle with God, and doe not let him goe, till he give you a blessing*; And you that make mention of the Lord, *hold not your peace, day nor night, keep not silence, and give him no rest, till he establish, and till he make Hierusalem, the Churches abroad, and in these Kingdomes, a praise in the earth.* And let us of this Nation pray, pray that God would returne the Head to the Body, the King to the Parliament; that he will heale our breaches, compose our differences, and hasten the restauration of a safe and well grounded Peace, that yet sticks in the Birth; pray that he would lift up the light of his countenance upon England, Scotland, and Ireland. *Lord, lift up the light of thy countenance upon them, and they shall be safe*; And let all them that love God, that love their Religion, that love their Countrey; that love their Souls, say Amen; Yea, say thou Amen to these things; Thou that Art *the Amen, the faithfull and true Witsnesse, the beginning of the Creation of God, Amen, Amen.*

Jer. 30. 7.

Gen. 32. 26.

Esa. 62. 6. 7.

Revel. 3. 14.

F I N I S.



Die Mercurii, 25. Decemb. 1644.

IT is this day Ordered by the *Commons House of Parliament*, That Master *Heveningham* and Master *Lisle*, do from this House give thanks to Master *Thoroughgood* and Master *Langley*, for the great pains they took in the Sermons they Preached this day, at the intreaty of this House at Saint *Margarets Westminster* (it being the day of Publike Humiliation,) and to desire them to Print their Sermons. And it is Ordered, that none shall presume to Print their, or either of their Sermons, without first obtaining liberty under their hand writing.

H. Elsyng, Cler. Parl. D. Com.

I do appoint *Philemon Stephens* to Print my Sermon.

John Langley.

Gemitus Columbae: • 7 *B*

The Mournfull Note of the
DOVE.

A
SERMON

Preached at MARGARETS *Westminster*,
Before the Honourable House of COMMONS,
at their Solemn Fast, *Decemb. 25. 1644.*

By *John Langley*, Minister of *West-Tuderly*
in the County of *Southampton*, and a Member
of the Assembly of DIVINES.

Cant. 2. 14.

*O my Dove that art in the clefts of the Rock, in the secret places of the
staires: Let me see thy countenance, let me hear thy voice; for sweet is thy
voice, and thy countenance is comely.*

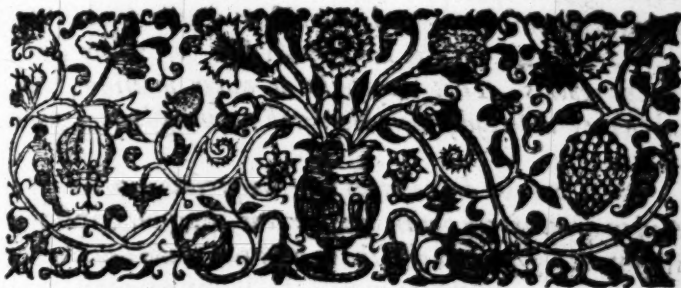
Psal. 124. 1, 2, 3.

*If it had not been the Lord who was on our side, now may Israel say:
If it had not been the Lord who was on our side, when men rose up against
us: Then they had swallowed us up quick, when their wrath was kindled
against us.*

Verf. 7. Our soul is escaped as a Bird.

London, Printed by *Joh. Raworth* for *Philemon Stephens*, dwell-
ling in *Pauls Church-yard* at the *Guilford-Lion. 1644.*





To the Honourable House of
COMMONS Assembled in
PARLIAMENT.

Honourable Senators,

Divine providence having singled me out by your call (though most unworthy) to be his Mouth to you, on the day of your Solemn Humiliation: The desire of my soul was to stir up your pure mindes to a serious disquisition, and a privy search of those great and grievous provocations of ours, which caused the Dove to flutter up and down, not having a sure place to rest the sole of her foot on, being exposed to sundry dangers on all hands, and as yet denied the opening of a Window to let her into an Ark, where she might be safe and free from all Military fears.

I found the Dove degenerated and changed into a speckled Bird, leaving her Mate, the Lord Jesus, and
A 3 following;

To the Honourable House of Commons

Plutarch Morall.

following after other lovers. I found the Doves divided amongst themselves, and exercising deadly fende, like those Birds, the Siskin and the Miskin, of whom Plutarch reports, That they fight at every meeting, and when they are dead, their blood will not mingle, but runs apart.

Great are the distractions for the present, and unlesse God in great mercy put in and prevent, pugnent ipstique nepotes, Quarrels are like to be entail'd and bound over to posterity, as the Wars against the Romans were, from Amilcar to his son Hannibal: And I would they were against the Romans: But Brethren contend and strive against Brethren, and that in the view of Infidels, desperately Heathenish Cavaliers, and at such a time when the Harpy and the Kite are like to sweep away all.

I endeavour'd to apply some remedies, insisting upon the Sovereign Panace or Catholicon of zealous Prayer and Devotion; the most successfull infusion in every Recipe or Potion. Then amongst the brief suggestions hinted for the preservation of the Dove towards the close, execution of Justice, as not of the least importance, was presented to you.

Aristotle Eth.

Blessed Anditours, qui verba statim vertistis in opera, who were presently doers of the Word, and not hearers onely, deceiving your selves. How acceptable this Work was unto the Lord, I undertake not to prove from the vulgar observation of the Suns breaking forth in a gloomy day, with the greatest lustre, immediately upon the stroke given to the Grand Impostour, and notorious Delinquent, though the very Heathen could say that Hesperus the bright Morning Star, in all its glory, is not arrayed as Astræa or Justice; but the acclamations sent in from Heaven

Assembled in PARLIAMENT.

Heaven presently after (for so I interpret the flowings in of so much good news from sundry parts of the Land) do abundantly declare: The croaking Frogs of Egypt will not henceforth take you for a Log that may be leapt on, and trisled with at pleasure, and you may put in your plea against black-mouth'd obloquie.

Est Deus in nobis agitante calescimus illo.

Tamberlan.

You are a scourge of God on the back of fools, on better Principles and Grounds, and acted by an Higher and Nobler spirit, then he was who assumed this Title to himself.

The best way to stanch a dangerous bleeding, is to make a diversion, and to open a vein in another part of the Body: Like good Chirurgions, by letting out the blood of some heinous Offenders, you have assayed the stanching and stopping of that unnaturall bloody issue in the Land, which hath brought it very low. Quot vulnera, tot ora, So many Wounds as were in the Land, so many Mouthes were opened, as 'twere calling upon you for this necessary Phlebotomy; And so many Wounds seem so many Mouthes to praise God for you, who by this means have endeavoured to heal and cure them all.

'Tis observed, that the worst husbands in all the world, Cuneus. are found in Egypt, neer Nilus, that is a brave River, and doth inundate and overflow all the bordering grounds, and makes them very fruitfull: Hence the people grow carelesse in the exercise of all points of good Husbandry. There is a River of sweetest Providence, that makes glad the City of our God in these sad times: yet blessed be God, you are not wanting in your good Husbandry, and necessary Cooperations with it. The Lord reward plentifully into your bosomes all your labours of love, all your layings

Psal. 46.

our

To the Honourable House, &c.

* Bellum Episcopale.

out for the poor men wounded, between Jericho and Jerusalem, and left half dead, whom the * Levite hath passed by, shall I say, without compassionating or relieving? nay, hath wounded and mangled, and done his worst to kill him out-right.

The good will of him that dwelt in the Bush, blesse you, overshadow you, and compasse you about with his loving kindnesse for ever:

So prays

your Honours

humblest Servant

in Christ Jesus



John Langley.



A





A
Sermon Preached before the Honourable House of Commons,
Decemb. 25. 1644.

PSALM. 74. 19, 20.

O deliver not the soul of thy turtle Dove unto the multitude of the wicked, or to the many beasts: forget not the Congregation of the poor for ever.

Have respect unto the Covenant, for the dark places of the Earth are full of the habitations of cruelty.

SOME grievous enemy was Prophesied of here, who should lye very heavy upon the bosome of the Church, and threaten an utter devastation and desolation of it, whether *Nebuchadnezzar*, or *Antiochus*, or whether the *Roman Eagle*, that should fasten her pounces on the Dove; or whether this Psalm respects all these (as some think) 'tis not cleer: *For* an ingenuous Papist, conceives, it specially relates to the persecution of *Antiochus*, and not to the desolation under the Roman Empire, or that under *Nebuchadnezzar*: not to the first, for the Jews were utterly excoriated, shut up under unbelee, and could not properly

perly have been called the sheep of Gods Pasture, *vers. 1.* nor *pauperes Dei*, the poor of God, as in the Text: not to the second, for under *Nebuchadnezzer*, *Israel* had Prophets, which is denied to the State of the people at this time *ver. 2.* There is no more any Prophet. 'Tis remarkable in *Janſenius*, that he takes hold of this, That what was done against the Saints under *Antiochus* was a figure of the sufferings and persecutions that should follow under Mahomet and another Antichrist besides him.

The next doubt is touching the Author and first composer of the *Psalm*, the Title beares *Maschil* of *Asaph*: now who this *Asaph* should be, whether he lived in *Dauids* time, or whether twere another of his order, or one of his family in succeeding times, we are at uncertainties. 'Tis sufficient for us to rest in the first inditer, the Spirit of God, who made this mold and standard in the Church to be viewed and made use of by the Church, when an hour and power of darknesse lay upon it; the word *Maschil* in the Title implies so much, which, as judicious Master *Calvin* observes, is very rarely set over a *Psalm*, but where Gods Judgements and heave calamities are mentioned, and implies that such a *Psalm* may give heavenly Instruction to people, how to carry themselves becomingly under the Crosse, and how to implore the mercy of God for the removall of it. *Athanasius* therefore proposed this *Psalm* to *Marcellinus*, as most usefull, when the wrath of God did lye very heave upon a land.

It is storied of *Agamemnon*, that when he went to the *Trojan* wars, he left certain grave Odes and Sonnets with his Queen, by the perusal of which she might be kept chaste till his return: the Spirit of God hath left Hymns and Songs of another nature and more noble strain, to keep the Dove of Christ his Church chaste, while she is absent from the Lord, that she may not make a desertion from him, no though she should be smitten down into a place of Dragons. This *Psalm*, amongst the rest of this nature, is left upon record, wherein the Church panting hard and labouring for life under many heave pressures, calls in for succours upon all the win-

winning, endearing engagements that possibly she can think on.

As first her neer relation, Sheep of pasture, Congregation of old.

Secondly, the cruelty and insolency of the enemy, but specially the horrid blasphemy against God himself uttered by him.

Thirdly, the power of God, exercised for the good of his people; seen in extraordinary acts, and that of old, in subduing Pharaoh and his host, 12, 13, 14, 15. v. as also in ordinary standing acts, put forth in a way of ordinary providence, 16. 17. v.

Some termes in the Text are to be opened and cleared.

Turtle Dove תורנית so the modern interpreters read the Hebrew. Others תורנית the soul that praiseth thee. Some read תורנית the soul that loves thy Law. Others compound all these into one sense thus: O deliver not the soul or life of thy Turtle Dove that loves thy Law, and delights to praise thee, unto the multitude of beasts.

Another word is תורנית which signifies both a multitude and wilde beasts, *Ainsworth* therefore renders to the (wilde crew) and we may well take the word for multitude of beasts, or a bestiall multitude.

- | | |
|-------------------------------------|--|
| In the words, | 1. Figuratively, a Turtle Dove, and stands in |
| 1. The Church | <div style="display: flex; align-items: center;"> <div style="margin-right: 10px;"> <p>1. To God, 'tis very dear to him.</p> <p>2. To Man.</p> </div> <div> <p>a double relation,</p> </div> </div> |
| is here described. | 2. Litterally, a Congregation of poor, and Turtle Doves is the same with it, but what is the number of them, a little flock, 12. 32. |
| 2. The enemies of it are described. | <div style="display: flex; align-items: flex-start;"> <div style="margin-right: 10px;"> <p>1. For quality, cruell Beasts.</p> <p>2. For number, very great, the word תורנית signifies it, and 'tis said, the dark places of the earth are full of them.</p> <p>3. A main cause of their cruelty set down; darkness, blindness, ignorance.</p> </div> <div> <p>3. The</p> </div> </div> |

3. The best means or engine to be used against them, is fervent prayer. *O deliver not*: which must be mounted upon these advantages or motives.

1. Infirmary, 'tis a poor Turtle Dove, or Congregation of poor, with respect to the Potency of the Adversary: they are very numerous, cruell, and barbarous.

2. The Covenant that God hath made with them, the strongest enforcement of all.

1. The Church is resembled to a Dove.

A Dove is a low-priz'd creature, as appears by that allowance in the old Law, that they who could not compass a Lambe might offer up a pair of Turtle Doves; and yet by reason of the apparition of the Spirit of God in that likeness, and the Morall significations God is pleased to put upon it in the Word, tis stamp't with no small worth and valuation.

1. A Dove is an innocent creature, not armed with beak or talons to do harm, a bird without gall as some observe, therefore *be innocent as Doves*, is the advice of Christ to his Disciples.

2. Hence it follows, that tis weak and impotent to help it self against birds of prey.

3. The Turtle is very loving to her mate, very chaste, twill keep close to her still: so the good Christian will not leave Christ to turn to Idols. In the dayes of *Julian*, when Idols were set up in every corner of the Christians Temples, yet then they made a shift to turn their eyes from beholding vanity.

4. Tis a cleanly bird, and feeds cleanly upon pure grain, Corn, or Pulse, or the like, so the good soul feeds upon the pure Word of God, cannot endure mens inventions or lying Legends.

5. The Dove hath a very mournfull note, so the good Christian; *Who is me that I must dwell in Mesech, and have my habitation in the Tents of Kedar.*

Now as the Metaphor stands in relation to God, Turtle Dove. Observe,

1. There

Mat. 10.

Psal. 120.

1. There is a most sweet soul-ravishing intimacy and some familiarity that passeth between Christ and his people.

1. Obser.

2. Lay the Turtle Dove to the Congregation of poor, and then Note,

Gods people are an harmlesse, innocent people, insufficient altogether to help themselves against their enemies, who are very numerous, cruell and barbarous.

2. Obser.

3. Ignorance in spirituall matters makes men brutish and of a savage disposition.

3. Obser.

1. Touching the first; *There is a most sweet intimacy, &c.*

The Song of Solomon proves it at large, such passages as these in speciall:

I am my beloveds, and my beloved is mine. My love, my Dove, Cant. 1. 16. my fair one.

That book shews what sweet billings, flutterings and embracings do passe between them, what walks they do take together in the gallery, what refreshings in the Wine-cellar. Let his money perish with him that reckons all the gold in the world, worth one dayes society with Jesus Christ and his Spirit: it was the speech of *Ausonius Carraciola Marquesse of Vico*.

Bez in his second Moses.

And as a passionate lover will passe through the fire and the water with his beloved, so doth Christ with the good soul, *When thou art in the water I will be with thee*, so he was with *Janak*, by interpretation, a Dove in the water; so he was with *Simon Ber-Ionah* in the fire, in that fiery tryall of his in the high Priests Hall.

The Dove cannot sigh, or groan, but presently he takes notice of it, and is at hand with her, *my groaning is not hid from thee.* Psal. 38. 20.

Lo I am with you alwayes unto the end of the world, it is Christs gracious promise to his Church, though the words principally respect the Apostles, yet they take in by their reach and complexure all good Christians, and an asterisk or quickning note of attention is set before the word, *Lo I am with you alwayes*. The ground of this intimacy is Christs own beauty, which reflects upon himself; which makes

Mat. 28.

Ezek. 16.

him so amorous out of measure. He casts beauty upon his Spouse, his Dove, and then hugs his own picture, even so far, that as *Narcissus* by a fiction is set out viewing his own image in a fountain, and lay over it gazing and catching after it, and kissing it, and could hardly be drawn from it; so Christ doth infinitely much more in deed and truth embrace and hug a gracious soul, and follow such an one with most tender affection: Hence, that joy unspeakable and glorious S. Peter speaks of, wherewith the soul is filled, hence those ravishments and springings of spirit sometimes in Gods Children, as in master *Glover* at the stake, he cries out, *He is come, he is come.*

Mr. Fox his
Martyrs.

Use 1.

Wo be to him that is alone, who cannot addresse himself to Christ under the notion of a Turtle Dove, in sad times of affliction, tentation, or persecution, to moan to him and receive comfort from him; surely a *Staphylus* or a *Spira* could best set out the hell that such an one must needs carry about with him in his bosome.

Use 2.

What an unspeakable comfort and quickning vertue doth such a twining and pairing carry along with it, even joy and strength, and Spirituall boldnesse and contentation: the enemies of the truth, Priests and Sadduces, when they saw the boldnesse of *Peter* and *John*, and perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them that they had been with *Jesus*: the Turtle will carry away a sent and relish from her mate.

Act. 4. 13.

2 Sara. 30. 6.

David was in a very sad plight at *Ziglag*, the city was burnt with fire by the *Amalakites*, his wives were taken prisoners by them, and the wives and friends of the people, and the people were ready to stone him, yet he encouraged himself in his God.

Obser. 2.

Yet notwithstanding though they be thus highly honoured and graced by God as to be his Turtle, they are despised and persecuted in the world.

Gods people are an harmlesse innocent people, altogether unable and unsufficient to help themselves against their enemies, who are numerous, cruell, and barbarous.

Hence

Hence they are resembled to sheep, Doves; called in the word, fatherlesse, orphans, little ones, babes, poor, simple, needy. Joh. 10.
Hos. 14.
Mat. 11.

They are men bound to their good behaviour, may not harbour so much as a bad thought against any; are called to suffer, not to dowrong: *Julian* did jeer at them for this, he would strike them on the one cheek, and tell them that their Master taught them to turn the other; his souldiers would take away their cloaks, and minde them that they must part with their coats also. Hist. Eccles.

Out of their own good dispositions they judge of others, therefore may easily be deceived and entrapped: thus *Gedaliah*, that sweet man, would not beleve the relation of *Jobanan* touching the conspiracy of that Crocodile *Ishmael* against him, nay, was even angry with him for his faithfull dealing that way, and it cost him his life. That famous Admirall of France, *Jasper Coligny*, though he had information and intelligence from sundry parts beyond the Seas, that the Court did intend to mischief him, and that there was no security in their promises and agreements, though backt with oaths, thrust himself notwithstanding upon the Lyon, and was smoothed with one paw, and torn with the other: being such, they lye open to the rage of many adversaries. Vir bonus semper tyro.
Jer. 40. ult.
&c. 41.
Invita Coligni.

Man, being in honour, had no understanding, but became like the beasts that perish. Psal. 49. 12.

Like the beast for } 1. Stupidity.
} 2. Cruelty. Nay beyond them for both.

The Oxe knows his owner, the Assc his masters Crib, but Israel hath not known, my people have not understood. Isa. 1.

The Stork in Heav knoweth her appointed time, and the Turtle, and the Crane, and the Swallow observe the time of their comming, but my people know not the judgements of the Lord. Jer. 8. 7.

For Cruelty, The resemblance of them is very ordinary to Lyons, Bears, Tygers, Wolves.

The Wolf shall dwell with the Lamb, and the Leopard shall lye down with the Kid, &c. Isa. 11. 6.

Man

Man is the great morrall *Bebemoth*: in *Job* you read of such a beast, the word signifies Beasts, because indeed he is so huge and vast of body, that he seems a compound and complication of many: all bestiality seems to have run into man, and to concenter in him. The nature of the beast is the vice of man; so that the beast, if it could speak, might say, *The man is become like one of us*, nay, one man like many of us. The four Monarchies are resembled and typified by four savage beasts; they were to oppress the people of God, and make havock of them, especially the Roman Empire, it had great Iron teeth, it did rent and teare and did grinde more than the rest; more Christians were slain under the ten bloody persecutions, than Paschall Lambs were offered up under the State of the Old Testament, as hath been observed.

*Vitium hominis
natura bestie,
Aug. & Econ.*

Dan. 7.

Verf. 7.

*Cinatus a Ger-
bordo. Mat. 24.*

Apoc. 13.

But *Rome* Christian, or rather Antichristan, the great Antichrist puts down all the rest for bloody butchery and barbarous Tragedies, whence she hath the name of the Scarlet whore, and is set out as a Diversified monster, a compound of the rest prophesied of in *Daniel*, bodyed like a Leopard, footed like a Bear, mouthed like a Lion: like a Leopard, that spotted Beast, for the variety and multiplicity of them that embrace that grand Imposture, the feet are like a Bears for dulnesse and stupidity, the mouth like a Lyon for horrid blasphemy and cruelty.

Decretal.

Job 1. 14.

The Glosse in the Cannon Law applies a gentler title, and such as may seem more gracefull unto them: the Oxen were plowing, the Asses were feeding besides them, twas in the relation of one of *Jobs* Messengers. By the Oxen we are to understand the laborious Clergie, by the Asses that were feeding besides them, we may understand the Laity.

The Oxen indeed have been ploughing a long time, and making long furrows on our backs; they have been ploughing, but with our heifer, to do us the greatest mischief; they have been ploughing, but to sow our fields, as *Cadmus* did, with Serpentine teeth, that they may rise up in armed men. And indeed they have endeavoured, by laying unsupportable burthens on the Laity, to make good the odious term they have

have fastned on them. Our brave Gentry have been almost quite Cow'd by them, yet they have recovered, and reproved those by whom they were rid, and so much scorned; the Lord open their mouths and shew'd that they were the great Beast indeed, whose horns the Carpenters are now sawing off. 'Twould be an endless and needlesse taske for me to treat of the cruell burthens, massacres, and assassinations which this seven headed monster hath practised in *France, Germany, Bohemia, the Palatinate, Ireland, and England*; in our own memories.

The thing with I will undertake to prove, is, that the cruelty of man, especially of these men, exceeds that of Beasts, in sundry respects.

Man hath a very shrewd sharpe instrument or tool to improve his malice by, beyond the brute, whereby he can let out his rancorous venome in sundry mischievous methods and contrivances, *viz.* Reason, which being rightly employed, associates man with Angels; being abused, ranks him even with devils, the worst of creatures.

A serpent will sting the unwary traveller, if he can, lying in the way; if he cannot, he scounds a way to save himself; man hath the venome and poyson of a Serpent, is not so fearfull as a Serpent, but daring and ventrous beyond measure: that wretch *Faux*, when he could not get his bloody Tragedy, stood to it, being apprehended, and professed his grief that he was prevented therein, though he himself had been involved in the combustion, and blown up into mites in the ayre.

A Beast, a Lyon will give over a crouching prostrate man, but these beasts I speak of will tread and trample upon the meekest suppliants; as the Pope upon the neck of *Frederick the second, Emperour*.

A Beast will give over a man when it hath slain him, if buried, and removed out of sight, but Popish rage hath fallen foul upon the dust and Tombes of men. Pope *Stephanus* caused his predecessour *Furniosus*, to be digg'd up, cut off his fingers, and cast him into the River *Tyber*, you know how they

dealt with *Wickliffe*, and the wife of *Peter Martyr*.

5.

Beasts if they be fast in a grate, or tyed up, a man may passe too and fro safely by them; But what bonds, or tyes, or fetters can hold these? what Oathes, or Covenants, or Articles can secure men against them? Faith is not to be kept with Heretiques: they stick still fast to their old position.

Flavius Vopiscus in vita, Aurelii.

Aurelius the Emperour comming neer the City of *Tyana*, demanded a surrender of it to him; In case of refusal, he threatned he would not leave a dog in it, when he did storm and take it: He was withstood, and yet prevail'd, and took the City: the first thing he did, he hang'd up a Captain that betray'd it to him; and when the souldiers (whose fingers did itch to dive into the Citizens pockets and fall upon the plunder) minded him of the threat he had uttered against them, That he would not leave a dog there: so sweetly tempered and generous was the Emperour, that he bid them go and kill all the dogs if they would, but secured and spared the inhabitants. *Paul* who easily shook a viper off from his hand, doth not a little complain of Beasts of *Ephesus*; whom he interprets elsewhere to be unreasonable men, and desires the Church, with much earnestnesse, to pray that he might be delivered from such.

Wicked men, enemies of Gods Church, his truth and his wayes, are very many.

Nab. 3.

The Word shewes it, which stands indifferently for beasts and multitudes; and 'tis said here, *That the dark places of the earth are full of the habitation of devils*. They may be called Legion as their father the Devill; for they are many; many like Bees, Flies, Grasshoppers, Locusts, Canker-wormes.

Apoc. 20. 8.

The Devils stock is very great, you have the full muster of them set down; the number of them is as the Sand of the Sea.

There are many Hawks and Kites and other Birds of prey to one Turtle; men of all rankes and all sorts are against the Dove, the second *Psalms* shewes it; Princes and Rulers, and Common People, Jews, and Gentiles for themselves against

Christ

Christ and his followers. This *Psalm* concerns the state of the Church now under the Gospell, for so it is applyed to it by the Apostle: *the watchmen that went about the City found me, and they smote me and wounded me.*

Act. 4.

Gant. 5. 7.

Chief Rulers of the Church are meant, who should have watcht over her for her good, and not persecuted and wounded her as they did.

Augustine, Bernard, and others, rank the many thus, Tyrants, Hereticks, false brethren, and make the worst persecution to be raised by false brethren. Luk. 21. 7.

You shall be hated of all men for my sake, and you shall be betrayed both by Parents and kinsfolks and friends, and some of you they shall cause to be put to death. Those that have been bred in the same nest, and nursed in the same family, that have tumbled in the same belly, shall flye upon the Doves and tear them.

The story of *Diarius* is one of the saddest that one shall likely read of (all circumstances well weighed) setting out the enmity of one brother against another. This man turned Protestant upon the conference which he heard at *Ratisbona* being before a Popish Spaniard; *Alphonso Diarius* his brother, a Civillian in *Italy*, upon the fame of it, passed over to him in *Germany*, and laboured with him, what with presenting dangers, what with proposing hopes of great preferment and promotion, to the utmost of his power to reduce him back again to *Rome*; when he could not prevaile with him, he pretended an inclination in himself to his Religion, gave him money for the present, they parted both with weeping eyes, *Alphonso* promising to visit him again within a while, so he did, he came about speedily, brings an *Assassinate* with him, who carryed an Axe under his Cloak, stands at the staires foot of his brothers Chamber, sends him up in a morning with a letter, as from him, his brother rose speedily as glad to hear from him, and let him in, whilst he was reading the letter, the bloody wretch getting behind him, struck him in the head with all his might, beat him down, and left the Axe sticking in his brains.

*Sleyden Com-
ment.*

Wolphius Cent.
16. left. memor.

Wolphius.

In the next place see the carrying of a Parent to his child. The Jesuits prevailed so far with Philip King of Spain, that they caused him to give up the Prince his Son (who was *Caeca Avis* an harmelesse innocent Dove) to be butchered, because he sighed and mourned for the unheard of tyranny and cruelty that was practised on the Netherlands, and had other good things in him; touching which foul fact, *Beilken* the Jesuite vents this no lesse foul and abominable blasphemy, *He spared not his own son, but gave him up to death for us*: and when his fatherly affection had a recourse, and discovered it self in some pangs of sorrow for the death of his son, they concluded he was somewhat tainted with the *Letheran* Heresie as his son, and would not give him over till they had prevailed with him, to have a vein opened in his head, that the hereticall blood might be let out.

They are very many beasts that set themselves against the Dove, witness the *Auger* stable that hath been so long in ridding by you, and yet increaseth upon your hands.

One would think these Turtles should rather win the love of all that come neer them, then incur the hatred of any, for they are quiet and peaceable persons; in the mount of the Lord, there is no hurt done, yet notwithstanding, they are maligned by a world of people.

Esay 11.

2 Pet. 4. 4.

Joh. 15. 19.

Gen. 4. 4.

Joh. 3. 20.

Mat. 23. 25.

Because they are not like them.
Because they are not of their number.
Because their persons and their sacrifices are more accepted with God then the others.

Because they reprove them for their evil wayes.
Because they are for the most part poor and mean, have no great forecast in worldly affaires, are no deep politicians, they are such as those *Pauperes Lugdunenses*, those poor men of Lyons in France, therefore are exposed to beasts and Lyons.

Ezek. 9.

Because they mourn for sin in themselves and others; they quarrell with the Dove, even because of her mournfull note. They will jeer at sighing sisters, and men that hang the head like a Bull-rush, yet seeing this Bull-rush cannot grow with-

out

out mire and mud, why should it not hang the head?

Oh weigh this well, and with a religious heart, and neither let Popery gain upon any of your Spirits, that will tell you, the multitude is a genuine infallible marke of the Church; nor *Caelum secundum* who hath writ a booke, *De Amplitudine regni Dei*, touching the largenesse, the amplitude of Gods Kingdome, assigning a greater number of people to heaven then to hell; nor the carnall Gospeller, who makes the generality of the world, the rule of his life, but ever look for truth and goodnesse in the smallest number. Never think to finde the golden Oare but in veines.

The main cause of all, why men are so brutish and cruell, is set down in these words; *The dark places of the earth are full of the habitations of cruelty.*

Some render the words thus; *Obscuri terra sunt plerique domibus rapinae*. Obscure and base fellows have invaded the faire demaines and possessions of those who are of better rank and quality; some apply it to the Turk, who outed the Christians of their habitations; and this we see to our great grief, practised in many parts of our Land at this day: the Doves are beat out of their Dove-coats, and Owls are perched there; *Obscura terra*, night-birds, ignoble, obscure persons, the base have behaved themselves proudly against the honourable.

Esay 3.

Vetores miguare coloni

Hac mea sunt Hath been their high and insolent language.

Others understand the sense of the words thus, where God doth hide himself as it were, and doth not shew himself by his judgements, there many are emboldned to practise tyranny, oppression, cruelty. *Because sentence against an evill work is not presently executed, therefore the hearts of the sons of men are altogether set in them to do wickednesse, as Solomon speaks.*

Ecclesi.

But I take the word with Judicious Interpreters to import thus much, That blindness and ignorance of the will and wayes of God and mans duty, did so reign every where

that.

that men were grown very barbarous, cruell, and mercilesse in their carriage.

And have not we found the dark places of our land full of the habitations of cruelty? hath not our fallow ground where the spirituall plough was wanting, brought forth thornes and thistles in great abundance. Have not our *Orcades* here in *England*, for we have them here also to our cost, have not our dark places been full of the habitations of cruelty? who have more molested us than the Troglodites the mine-diggers, the workers under ground, who have seem'd to have burried their souls and all humanity, in those pits they have digg'd. The Apostle described the most crimious sin of crucifying the Lord of life, to ignorance. And how comes it to passe that they have been so enraged against the people of God, Parliamentary proceedings, and against Christ himself upon the matter? surely tis out of deep ignorance. *Why do the people rage?* it must be resolved, *They know not what they do.*

1 Cor. 2. 8.

Upon speech with an ingenious souldier, who came out of those Western parts, twas related to me, That enquiring of a woman in a Parish there, When they had a Sermon last, the answer was, That she remembred about two and twenty yeers ago they had one.

We have been grievously lashed with thongs cut out of our own leather; itung with Vipers that have sprung out of our own bowels; we are hurt'd and hampered as the black-bird with his own excretion; we have not been active to plant the Gospell; neither at the Northern, nor the Western point.

Cant. 8. 8.

Pilluan alii exponit.

We have a little sister, and she hath no Breests, what shall we do for our sister? the converted Jews are brought in, howing and taking thought for the Gentiles; *She hath no Breests* that is, wants the sincere milk of the Word, the knowledge of the true God and of Christ. We have been wanting in prayers, motions, sollicitations and endeavours this way. This care came not so neer our heart, as it should have done; *what shall we do for our sister that hath no breests?* It was our great

great sin and now is our punishment, *ibi flagellum ubi peccatum.*

Fiat Lux, Let there be light, was the first word that drew a well ordered world out of a confused Masse and Chaos. In a qualified sense (honourable) let it be your word under God, *Fiat Lux*: set up lights in every dark corner of the Kingdom, that beauty, and order, and peace may be recovered out of this great confusion.

A good means to recover persons out of the bodily frenzie is to keep them in the dark, but as for those that be spiritually mad, bring them to the light as much as ever you can, if you intend to relieve and restore them.

When Christ the light of the world, came into the world, there was a great hush, calm and peace throughout the world, that prophecy was fulfilled, that *The Nations should break their swords into plow-shares, and their Spears into pruning hooks,* and the other, *The Wolf shall dwell with the Lamb, the Leopard shall lye down with the Kid, and the Calf, and the young Lyon, and shee feeding together. They shall not hurt nor destroy in all my holy mountaine, for the earth shall be full of the knowledge of the Lord, as the waters cover the Sea.* Esay 2. 4.
Esay 11. 6.

When Christ comes into the heart of a man, he changeth it into a meek, quiet, sweet, peaceable temper.

The Gospell is that harpe that will charm and expell any evill spirit, it will tame the wildest beast, so that a little child shall lead him, as it follows in the eleventh of *Esay*.

A small thread will move a tun of timber, lying upon the water, because the Element on which it lyes is fluid, and easily disposeth it to motion: so an heart wrought upon by the Word will easily bend this way or that way, because it hath a kind of con-naturality with the Word.

Give me a man never so impure and bestiall, with some words out of this book, I will make him a mirror of chastity: give me a man never so furious and implacable, by the power of this word, I will make him as Gentle as a Lamb, much more there to this purpose.

Lectam. l. 3.

De fals. Septuag.
na c. 26.

A word of Christ upon the sea did still the tempest; the words of Christ, set on by his Spirit, in a faithfull ministry, may still and compose the raging and mutinous lusts of men.

Pythagorus coming into a room where a wilde crew were met, ruffling and revelling, quaffing and dancing, with garlands upon their heads; a company of Fiddlers casting oyl upon their flame, he prevailed so far with those Fiddlers, that they played a *Dorian* dump, a very sad tune, whereupon the *Ruffians* were ashamed of the pickle they were in, grew demure and very solemn, yea cast the garlands off from their heads; but this was but a pang for the present, a good mood and fit that quickly vanished no doubt; but the word set on by the Spirit, as *Scanderbag's* sword by the arme of *Scanderbag*, will make a deep impression, and unbottom a man quite of himself, and set up a Divine nature in him.

And here I cannot but blesse God, who hath made your remembrance your fault in this day of your visitation, and hath put you upon the sending of able learned conscientious Ministers into the North. These lights in the North I doubt not will boad you much good.

I know you would spread the heavenly fire to the West also, and how are you streightned till it burn?

In the mean time while you study to save their souls, it must be your renewed care and endeavour to guard and secure our bodies from the bushing of the beast; yea it must be the earnest endeavour of us all, to advance the great engine of most humble and assiduous prayer to this purpose with the best advantage. *O deliver not* — But a very usefull note lyes in my way, which cannot be balkt; and must be dispatcht before I enter upon the handling of it.

The enemy cannot prevail against the Dove, nor hurt it, till God delivers up and gives her into his hands. O deliver not —

Hence was it that *Balaak* kept such ado to disgratiate *Israel*, and to work them out of Gods favour, for which purpose also *Balaak* cast the stumbling block before them, set faire women before them, that they might be ensnared.

God

Note.

Numb. 23.

God delivers not till man delivers himself: *These* our Country men have delivered thee unto me, saith Pilate to Christ. They are our own lusts, that are bred and fostered in us, that deliver us up to the enemy abroad. Therefore *Libera me Domine ab homine malo, id est, a malo* was devout Bernards prayer; and Chrysostome hath writ a little Treatise, to shew that every man is onely hurt and mischief of himselfe.

Nemo leditur nisi a seipso.

The Lord did shave with a razor that was hired, the head and the hair of the feet of his people, the razor was the *Affyrrian*, he was said to be hyred, because their sins brought him on, and hired him as it were.

Esa. 7. 20.

We have had many sharp razours and shrew'd shavers upon us of late, we may thank our selves we hired them, giving them great wages, many, many heynous sin and provocations, and God set them on.

The Turtle Dove is delivered up in these three Cases;

When it proves a speckled bird, changeth hue and nature, and her dependance on her mate, the Lord Christ who hath so highly dignified her: when the people of God change their glory, and forget their Ornament, whether in life, or worship, and cleave to vanity.

I.

Myne heritage is to me as a speckled bird, the birds round about are against her; assemble all ye beasts of the field to devour her. Jer. 12. 9.

When the people of the *Jews* would not be hived under Christs wing (for he would have gathered them as an hen gathereth her chicken, and they would not) then the Roman Eagle was sent amongst them, who pounced and plumed them, tore and scattered them.

Titus Vespasian, acknowledged himself but the hand of *Joseph. b. J. Jud.* God against them for their sins.

The *Hottoman* family sprang up in the world, just fifteen years after the Idoll of the Masse was brought in.

Spinash uallias, de peccat. com.

And reverend *Brightman* hath observed, that the Popes worshipping of gods of gold and silver, brought the *Turkish* yolk upon Christendome; he stirred up the Princes of the earth

death to wage war against him, gave out *Chrysolome* for their encouragement, and yet secretly put strength and vigour into him, by his foul Idolatries. We were Languishing and declining in this Kingdome a long time, but then we came to the height, shall I say, of our Feyer, or Frenzie rather, when we began to catch *Donterills*, and to comply with the Idolatrous Adversary in will worship, on a colour to win them to us, and to make of bad Catholiques worse Profelytes, when we fell to cringing and complementing in worship, stretching out a wing to their wing, a leg to their leg. *Franciscus de Sancta Clara*, was a very skilfull man in this Art, a great Decoy-master, and stretcht every Article in our Doctrinall body, as *Procrustes* rackt the Limbs of men to make them equall with his bed, that it might suite and shut in with the Cannons of Trent, the bed of the Scarlet whore, wherein she rests.

Then we fell away apace, when this foul prevarication was not onely suffered, but lik'd by many, yea much approved; and the Lord could endure us no longer, when we corrupted the very rule of faith.

When the Doves separate and divide, they are often delivered up by God to the enemy.

Gen. 25. 17.

When the Dove and the Pigeon were divided, a smoking furnace and a burning Lamp passed between them; when the Doves are divided, an hundred to one but they smook for it.

Cyprian amongst other causes that he reckons up, of the inundation of *Goths* and *Vandalls*, a barbaous people, upon *Africa*, and the grievous persecution that lay upon the Church, takes in the Divisions that were found amongst the Christians for one; The Lord (saith he) let loose the dog that the sheep might run together.

Phil. 3. 2.

Therefore I beseech *Eudias*, I beseech *Synychs*, that they be of the same mind in the Lord: *Synychs* signifies one of the same sort and lot with another, one that hath gone through thick and thin with him: the brethren that be at difference now, have had their share in sufferings alike; the black Oxe, I dare say, mentioned before, hath trod upon the toe of every one of them, more or lesse.

END

Erodias signifies a good wayer-man, or traveller; the brethren agree in this too, they have all made a very good progresse out of *Babylon*, they have gathered alike, all Romish trash and trumpery; pitty 'tis they should fall out by the way, about the limits of the Inheritance and beheritment of Christ. Let it be considered, How small a portion of this goodly Reformation, which by Gods blessing is like to endure, would have quieted our spirits, and fitted our hearts and mouthes with the praises of our God.

The sight of a few Clusters of these Grapes from *Canaan*, would have over-joyed us. If but the three costly Ceremonies had been taken off (costly I call them, because they cost the Church the losse of their fruitfull labours, of so many precious men, and them of their livelihoods) If these I say, and the clogging sub-scriptions had been removed, I am perswaded the Doves would have kept at home, and not taken so great a flight as to the discoveries of *Columbus*, no not to *Holland* and other neighbouring Countries. Let us not then be so ungratefull to our gracious God, who hath done so great things for us, as to undervalue those precious truths we agree in, and to sleight those priviledges we may cheerfully enjoy together, by growing impatient, and sundring in affection, like children of a divers family, because we cannot constant in opinions presented under the notion of new light; which so *nomine*, may very well be suspected, as unknown to former ages. Therefore I beseech *Erodias*, I beseech *Synthyche*, that they be of the same mind in the Lord.

When the Dove flies too far from the Dove-coote, even neer the perch of the hawk, then she is sometimes delivered up.

A Christian woman that went to a Stage-play, was there bodily posselt of the Devill, and he gave this reason of his entry, *Inveni eam in viis fundo*, I met with her upon mine own ground, in my pursue. Certainly the Devils Commission is larger in some places then in other, and his haunt is greater, as at Theaters, Brothel-houses, Game houses, blind-tipling places, &c. The Lord hath given his Angels charge

Apoc. 9. 20.
The measure
of delivering
up the Dove.

Judg. 3. & 4.

Hof. 1. 6.

over Christians to keep them in all their wayes, but not in their errorrs, by-patnes, and deviations.

Take we notice here, that he delivers up his people to their enemies, sometimes by way of location, loan or letting; sometimes again by vendition, sale, or utter alienation.

By way of location, or loaning them out, so we shall read in the book of Judges, he did often let out his people to the Oppressour, for their sins; sometimes 8. yeares, sometimes 18. yeares, sometimes 20. yeares.

By way of vendition, or sale, he gives them up, when he passeth those two dismall words upon them, *Lo-yubamah, Lo-Annai*: I wil no more have mercy upon them, or no more my people.

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Truely (my Brethren) cannot be denyed, but that we have almost quite vapoured out the good spirits of a pleasant land, in a vain conversation; we have played the wanton in Gospell sun-shine.

Pitty, we say tis that fair weather should do any harm; yet our *Halcyonian* calme, peaceable, Gospell dayes, have brought forth in us Spiders and Caterpillers and the like Vermine, even pride, luxury, prophane, Atheisme, spirits averse from the power of godliness, and a sound reformation; now the Lord hath changed the weather, he hath raised up storms and tempests against us to sweep away the vermine

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Application.

yet in this our distresse, many do provoke the Lord yet more; as the *Arcadians* are said to shoot up arrows against heaven when it thunders; and as *Salvian* complains of *Trevir*, a city in France. *Affidit illis calamitatum, augmentum vitiorum erat;* the more it was stormed by the enemy, the more it rebelled against the Lord, and gathered more rust under the file.

Now then we confesse we deserve not onely to be loaned out or parcell'd to the enemy, but to be set out to whole sale. Our Kingdome deserves to be made an *Holocaust* to the just indignation of God, but yet he is pleas'd still to wave his golden Scepter to us, and gives us leave to put in a plea, and to petition for a poor, forfeited, almost quite-lost State and

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Nay, let me tell you, God was never fought by us in vain in any of our dayes of humiliation, and devotion, wherein our hearts were engaged, as well as our bodies.

Tis a very true and sweet comfortable passage in devout *Bernard*, *Solus Deus est qui nunquam frustra queritur, imo ne* 1.5. de Consid.
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But we must distinguish here of a visible Church, and a faithfull soul, a true member of the mysticall Body, whereof Christ is the head.

A visible Church which hath been accounted Christs pleasant plant, his vine, the place of his rest, his Dove; may degenerate, apostatize, may be utterly wasted and lost, in respect of the outward face of it. *Lo-Amni* may passe upon it from the Lord, so it did upon *Jerusalem* and the famous Churches of *Asia* for their sins.

But then 'tis otherwise with the members of Christs mysticall body. They may be delivered up by way of location or loan to an enemy; for a time they may suffer many grievous things, but God will not take his mercy from them. They shall not be utterly alienated from him, nor lost unto him.

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O deliver not] No remedy is more Sovereign, none more frequently pressed upon men, none more difficult to be well managed, none wherein we are more apt to languish then this of holy devotion and intercession with God. You must be content to hear often of it, and pray against nauseousness and weariness when the point and practise comes so often about to you; that is never sufficiently taught, that is never sufficiently learned. This is the great wheel that sets all other motions going. Tis the great *Thaumaturgus* spoken of *Heb. 12*. By faith men stop'd the mouths of Lyons, by faith put the Armies of the Aliens to flight, by faith did this, did that, viz. by the vertue and efficacy of faithfull prayer.

It will be a great encouragement to consider the returns that have been made to us, in this heavenly traffique and merchandise.

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not even then, when we have fasted and have prayed, and have fallen before our enemies, or have turned our backs: or should we have gone out with huge Armies, glorious as the Sun, and afterwards have been clouded, and seemed to go forth into the field, onely to break an egge: have atchieved little, so that we have been ready to say within our selves, *Why have we fasted and thou regardest us?* even then God hath done us more good then we were aware of, for Reformation hath gone on the better; for every blow and disappointment, hath put the godly upon new scrutines and examinations of their wayes, and the State of the Kingdome, and have put them upon *Pauls* temper, beaten off from his horse, to say *Lord, What wilt thou that we do?* and to crouch low, and cry out, *Lord, put any yoke upon us, so it be thine, not Babylonish, not Spanish, not Cavalierish.* We owe our Covenant to the low and shattered estate God was pleased to cast us into for our sins, and we make the more fruitfull reviews of it: when we are pinch't from abroad, then we are ready to cast waies out of one side of the ship, and luggie out of the other; anything then we will part with for a godly, quiet, and secure life. Out comes one good Ordinance, then another: Upon such a nip, here lyes one rotten apple, there another, else where more, which did all lye pretty fair before upon the heap: one ill humor rids this way, another scatters that way, upon the working of the Physick: and so the body Politick gathers strength upon a seeming kinde of weakness. We pray that Reformation may go on, and the Lord will effect it, by giving up many places and perform utterly averse from it, to the rage and fury and oppression of an insolent enemy, that at length they may put a difference between the Lords yoke, and theirs, and so be prepared for it.

We are exhausted and brought low, that we may be brought into a state of doing God faithfull service. Keep thy servant low (saith the *Florentine Achisophet*) and he will do thee good service. So base and servile we are, that we must be held to duty, and even kild that we may be quickned.

'Tis good for us to wait with patience, till God hath brought his ends together, and to expect without murmuring, till this great motion doth determine: many wheels are stirring, and they seem to be involved, wrapt one within another, as in the Vision of *Ezekiel*, but God hath an eye of Providence on every wheel, as there.

Ezek. 1.

And one day I doubt not, we shall see that every wheel that hath seemed irregular in the motion, hath been guided by a supreme most skilfull hand, to a good point and period: and each good prayer that hath seemed to have been cast away, hath been a good spoke in the wheel: therefore let us go on without fainting, and say, *O deliver us*.

The Lord doth promise to make *Jerusalem* a burthen some stone for all people, all that burthen themselves with it shall be cut in peeces; and much to the purpose, as you may read there at the tenth verse, the Prophet shews, by what means it shall be effected. *I will poure upon the house of David, and the Inhabitants of Jerusalem, the Spirit of Grace and Supplications.*

Zach. 12.

We have been much broken and exhausted in all those accomplishments, wherein our thoughts were like to pride it, and on which we did lean, that the Crown of our preservation might be set on the head of prayer. *David* must come on and take *Rabbah*, lest *Isaah* should have the name and the honour; prayer must strike in, that God may have the glory of our deliverance, lest strength should be cryed up, or mans wisdoms devised, or money should be mentioned in the same day with it.

Ambrose hath a very good passage: There was a great drouth (saith he, speaking of the place where he lived) and when people were complaining for lack of rain, one amongst them said, The new of the Moon will bring it. I desired rain as well as they, said he, yet I witht within my self it might not come then, lest men should ascribe it to the will of the Moon, and an ordinary course of nature, rather then to a special Providence of the Creatour. The Lord in his most wise dispensation, may suffer us to run out almost all our worldly

Hexam. l. 4 c. 7.

Rock

stock and our provision, to be wasted and brought very low before he give the great deliverance, that it may appear to be the issue and child of prayer, that it may come out with the name inscribed in the fore-head (*Beg'd of God*) and under that notion tis most likely, with *Samuel*, to be dedicated again to God, and prove the more comfortable and usefull to our selves.

1 Motive.

The people of God are taught in this form of Supplication how to edge and keen their prayers, and make them vigorous, to wit, by disclaiming any ability or sufficiency in themselves, by styling themselves a Congregation of poor, silly, weak Doves, no way in case to encounter an Army of bestiall, cunning, crafty, bloody, boisterous enemies. This plea the people of God make much use of; *Wish thee the fatherlesse findeth mercy.*

Hof. 14. 13.

2 Chron. 14.
11.

2 Chron. 20.
11.

Lord tis nothing wish thee to save, whether with many or with those that have no power, help us for we rest on thee, and in thy Name we go against this multitude: and good King Jehosaphat, We have no strength against this great company that come against us, neither know we what to do, but our eyes are towards thee.

The Lord smote the enemies of both for them. If a little childe going along with his father, should see an Adder in the way, or meet with a furious wilde Bull, and the childe should cry out, & what shall I do, help, help father; would he not bestir himselfe think you, to kill the one and to slave off the other: truly the bowels of the Lord infinitely surpass those of the tenderest mother. When an Hawk pursued a Sparrow so close that it flew into *Xenocrates* his bosome, *Non oportet supplicem prodere*, was his word; twere barbarous for one to betray a poor suppliant; and shall God give up his *Turtle Dove* that flies into his bosome for succour, most eagerly pursued by so many birds of prey.

2.

The next motive, *Have respect unto the Covenant*: This presseth the Lord more than the former, This is the close, grappling as 'twere with him in the words of *Jacob*, *I will not let thee go, till thou hast blessed me*. This is the throwing out

of the greatest sacred Anchor in the tempest, for it layes hold on Gods faithfulness and truth, and fatherly goodnesse; for what though men should plead with them that they are poor and weak and unsufficient to withstand a potent enemy, yet if they be not in Covenant with God, it may be charg'd upon them; you have violated my holy Law, you have incensed my wrath against you, by your perverse wayes, therefore I will be avenged of you, I will not help you, but give you up; but now the souls that be in Covenant with God, will not be put off so (be it spoken with holy Reverence) but will cry out, *O Lord though our iniquities do testify against us, do thou it for thy Names sake*, Jer. 14. 7.

We have an excellent place, the God of Israel said, *The Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God; and he shall be as the light of the morning, when the sun riseth, even a morning without clouds, as the tender grasse springing out of the earth, by cleer shining after rain*: Although my house be not so with God, yet he hath made with me an everlasting Covenant, ordered in all things and sure; for this is all my Salvation and desire, although he make it not to grow. The tenour on Gods part to them is, that he will be a God to them, Exod. 6. 7. as if he should say, I will own you for my people, and whatsoever I am, it shall be yours, my power, my wisdom, my strength, my providence, my goodnesse, which are all infinite and boundlesse; my All-sufficiency shall be for your good, your safety, your welfare, and preservation.

Now though Gods Covenant is to be pleaded, and we are wholly to lean upon that in time of trouble, because it depends on his free love, tendred in a promise which is unchangeable, and not on our Covenant, wherein we are accountable off and on; yet we can never present God with that to our relief, unless we have some respect to our own, and make up with sincere aymes what is defective touching reall performances.

If I incline my heart unto wickednesse, the Lord will not heere my prayer saith the Prophet.

Psal. 119.

The Loadstone will not draw if it be toucht with Garlick, a rank unfavoury distemper of heart will flat and dead any prayer, that it shall not derive any blessing from God; with what face can any one say, *Lord have respect to thy Covenant*, when as he casts his own Covenant behind his back, and cannot say with the Prophet *David*, *I have a respect to all thy Commandment*. How canst thou say, *Deliver me not up to the many beast; without*, when thou art not afraid to be delivered up to thy vile bestiall lusts and affections that are within. Thou Hypocrite, first Labour the subduing of the monsters that are within thee, then a fair way will be open to have thine enemies subdued round about thee.

Rom. 7. ult.

The worst Troopers that a good heart finds it self pestered with, are swarms of sinfull lusts. These are a body of death to him, and he cries out under these, with the Apostle, *Who shall deliver me?*

In vita Basilii.

Basil the great, that holy man, was much troubled with the head-ach, he sued to God and was at length eased of it, afterwards he felt many bad motions, and sinfull lusts rising in him, then he prayed to God and earnestly desired that he should rather return the headach again to him, then suffer the Peace of his soul to be disquieted with those lusts.

Now as we must all pray, *Deliver us thy Turle Dove*, so tis your calling (truly Honourable) and it must be your chief care, that it may not be delivered: you are the *Noahs* to whom the care of the Dove is committed: God hath shut you up in this City as in an Ark, while a deluge, not of water, but of blood, hath drowned many places of this Land. We acknowledge with all humble thankfulness to God first, and then to you, your indefatigable paines, your admirable fidelity, your matchlesse constancy, we acknowledge I say, with all thankfulness. *Bene dormivi quis Antipater vigilavit*. 'Twas the speech of Alexander the great, This night I slept sweetly and securely, because our trusty friend *Antipater* was upon the watch: The *Doves* in this City, and many other places, owe much good rest to your faithfulness, who have been so constant upon the watch.

Did

Did I now suspect or suppose that any such Spirits did yet lurk amongst you, like those that went out from you, but were not of you, for if they had been of you, they would no doubt have continued with you, but they went out of you that they might be made manifest they were not of you: did I suspect that any such were amongst you, who have acted the part of *Judas*, and have falsified the great trust that was reposed in them; saying, what will you give us, and we will deliver the Dove unto you? I should a little in my great masters name expostulate with them: How hath God wearied you? Can you mend your condition? the more service you undergo for God, the more you are honoured, the more hazards you run for him, the more glorious Crowns are prepared for you. Have you suffered so many things in vaine? you have run well, who hath hindered you that you have not gone on, who hath bewitched you? what night-bird hath stolen away the Doves heart? What is become of the sheep left in the wilderness? Where are the Doves that sate fighting and woeing by the waters of *Marah*? *Quintili Vari redde Legionem, Quintili vari redde legiones*: how urgent and importunate was *Cæsar* upon *Quintilius Vari*, when he had squandered away an huge Army of brave men, to give an account of it; Certainly God will have a most strict and exact account made to him of his Doves, and what a sad reckoning will it prove, when the Dove shall come in, and say, *The watchmen found me, and smote me, and wounded me*, as the Spouse complains. If Christ had a whip for those that sold Doves in the Temple, what Scorpions hath he prepared for those that have sold the Doves, which are the Temples of the Holy Ghost? If so be the *Traditores Bibliorum* in the Primitive times, those who delivered up the Bibles out of fear, frailty, and Cowardise to those Tyrants that required them to cast them into the fire and burn them, were so severely censured in the present Age afterwards, and were branded to all posterity with a mark of very great infamy and reproach, what shall become of those who have studiously and purposely betrayed the Dove, the Bible of God himself? what black

1 Joh. 2. 10.

marks and brands of foulest infamy shall lye upon them to all succeeding Generations.

As for you Noble Patriots, who have continued in the ship all this while during this storme, and do yet abide, as we must confesse (unless you do continue in it we cannot in an ordinary way be saved, as Saint Paul said to those who were shuffling out) I must bespeak you, as he did those who had been long fasting, that you would take meat, for 'tis for your health, *and that an hair shall not fall from the head of any of you,* though I cannot speak to you as he did to them, by an immediate revelation from God, yet by good prognosticks and signes drawn out of the book of Gods Providence, I shall not onely manifest more than a probability of the succeeding and prospering of this cause, but shew good grounds of strong hopes, that you shall have also your lives given you for a prey, and may live to see peace upon Israel.

1. Let it be considered, that the great God who of small Acorns brings up huge Oakes, and usually hangs upon little wyres great weights, and promotes a day of small things to very great perfection, whereby he sets out to the view of all, the splendour of his omnipotent Agency) hath carried on things thus in this great motion: who would ever have thought the throwing of a stool in the Church, out of indignation by a godly woman, a zealor, at the first broaching of the *Englis Masse at Edenborough*; I say who would have thought that the throwing of that stool, should have so mightily shaken the Popes chair. This I take to be a very great and good Omen.

2. You have been all carryed on with Eagles wings, by the Lord, to flye neerer heaven, I dare say, then ever you imagined: It hath been with you as it was with *Luther*, he doth professe of himself, that he thought onely to cry down the base murthering and sale of Indulgences and pardons, and God led him on as he did *Ezekiel*, from chamber to chamber, and shew'd him greater and greater abominations still, which he did cry down and writ against. I dare say you thought at first onely to restrain the exorbitancy of the Bishops, and reforme

some

some faults of the Service-book, to rectifie the irregularity of Civill Courts, and God hath discovered innumerable abominations unto you, and hath led you in paths not intended by you, but well-pleasing to himself.

This touching the cause: Now concerning your owne preservation.

Although your main care and study should be like seeled Doves to mount upward, ayming right at the honour of God, and though in your most serious thoughts you might reckon it your highest perfection, if even your bodies should be sacrificed in this cause, so long as your souls ascending upward did wonderfully, as that Angell did, when he ascended in the sinoak of *Manoahs* sacrifice; yet the Lord in the course of his Providence towards you, holds out strong probabilities, that you shall out-live these stormes, and shall be kept safe and inviolable in them, the Lord hath delivered you, and doth deliver, and we trust therefore he will deliver you.

Judg. 13. 19.

2 Cor. 1. 10.

Time was when the Dove-coat was searched, the Pistolls were cockt, the bloody birds were skirring about, then the Lord that gave the woman wings of an Eagle to flye into the wilderness for her safety, withdrew the Doves, and the word was then as you may remember (the birds are flown.) We have been signed, sealed, and delivered to destruction, so far as Jesuites, Priests, and their busie Instruments could prevail, and there have not been wanting gracelesse post-masters, that have carried a worser packet then that which *Paul* did for the imprisonment of the Saints, yet we were not delivered to their fury, but graciously and miraculously delivered by the power, and goodnesse, and wisdom of our God.

Apoc. 20. 12.

Wonderfull and manifold have been the pledges of Gods love to his people; strange their preservations in these gloomy dayes, and yet as *David* against sundry sweet experiences, and the securing word he had from God, in his last, sayd, *I shall one day perish by the hand of King Saul*; so they are ready to conceive upon some sad vicissitude and turn of things, that the Cause and they shall at length perish together. But I must bespeak these in the sharpe accent of Christs language;

guage; O fools, and slow of heart to believe all that is written: Ought not judgement first to begin at the house of God, what then shall be the end of those that set themselves against Christ and his Gospell? This sickness is not unto death, this shaking is not to utter desolation, but that the trees of Paradise may root the better, and now the people of God may triumph through God, and say to their enemy, The Virgin daughter of *Sion* doth desire thee, the *Turtle Dove* that reforms, and intends to keep close to her mate, fears not but that a hand shall be put out to receive her, when a mighty deluge of Gods wrath shall sweep away the ungodly.

Honourable Senators, may you be pleased, before I close, to hear with patience an unworthy messenger of God in a few hints and addresses, humbly tendered to you for the preservation of the *Turtle Dove*.

1. Employ not those in the publike service, who like parasytall Palfie members, or parts of the body, will fall on the left side, when they should fall on the right, tis the advice that *Gerson* gives to *Pope Benedict*.

2. Commit not the Dove to the custody of an Harpy, let no Papist or Popishly affected, as neer as you can, lurk in your Armies: I have heard it, with the rising of my spirit, and indignation, objected by the Malignants, I took it, for a scandalous suggestion; yet the same hath been brought about by those that are cordially affected to the Cause, and fear God; for my part I know none such, and I am sure you have declared against them, and do utterly detest the entertainment of them. *Non tali auxilio.*—This Cause stands not in need of such rotten props and supporters.

Yet some such may slyly creep in to do mischief, therefore be pleased to make some lustration of your Armies in this particular.

Pardon the double diligence of your poor watchman, if he cries out Lances and Speares, when as perhaps they be but Thistles, which was sometimes the mistake of the *Burgundians*.

Touching

Touching the Officers of your Revenue, may it please you to take into your thoughts, that Doves may not suffer and be preyed on, under the name of Vultures, and that they may not prey at large. *Falco domestica est rapacior sylvestri, sibi enim praeferunt & Domino.*

3.

Hierome.

Let not the Doves eyes faint when they waite for succour, being surrounded with preying Birds, let them not loose their feathers, and be shrewdly scratcht and clawd, and left half dead, as the man that fell amongst thieves between *Jericho* and *Jerusalem*, before they be relieved. Tis a very great disheartning when the condition of them shall be like to that Captains, who when he held the boat that was going away with one hand, and that was cut off, took hold with the other, and having lost that too, fastned with his teeth, pittie tis they should not be relieved till the hold-fast is onely by the teeth as 'twere.

4.

When your gins and snares catch any of the bloody Birds, dally not with them, blood will have blood, contract not their blood-guiltinesse upon your own souls, by an unwarranted clemency and mildnesse.

When Bishop *Gardiner* was coop'd up in the Tower, in *Edward* the sixts days, *Latimer* said, That Wolf was reserved to devour him and others; which proved too true at length. If those that rob one single man are justly trussed up; why should they escape who have merchandized and set to sale whole Kingdomes.

To conclude, you that are *Noahs*, and carry tender affection to the Dove, who have seen the end of an old world, and the beginning of a new as he did; and have the principles and seeds, about you for a new Plantation as he had, who have followed Christ in *marryage* in the Regeneration, Renovation, Reformation of all things, shall sit upon thrones and shall judge your adversaries in an higher Court. You shall read *Ex. 24. 10.* That *Moses* and *Aaron* and 70. of the Elders saw the God of *Israel*, and there was under his feet as 'twere a paved work of Saphir stone, *Lyranus* and *Arrius Montanus* render the word *1227* a Saphyr brick, whereby is signified that

that

that the bricks of his People, (with Allusion to Egypt) that is, their Labours, and sorrows, and sufferings which they did undergo for Gods sak, in his cause, and his work, should at length be turned into pure Saphyrs of Eternall Glory. This Comfort and encouragement I leave with you, and the Lord blesse it unto you.

Οὐὼ Ναιλὼρε δόξα.

FINIS.

Courteous Reader, I request thee to take notice of these Errata, and passe by some other littrell Syllabicall faults, which could not be avoided, by reason of my absence from the Presse.

Page 3. Lines 14 חורק 15 חורק 16 חורק 20 חורק.

Page 3. line 30. for 12. 31. read Luk. 12. 32. p. 8. margent, r. *cinura* & *Gerrards*, p. 9. l. 4. for open r. opened, l. 7. for burnens r. *Barbarous*, p. 11. l. 17. for *Diarius* r. *Diarius*, l. 21. r. *Diarius*, p. 12. l. 1. for carry- ing r. carriage, l. 3, 4. for *Caca Avir* r. *Rara Avir*, p. 13. l. 4. for the mul- titude r. that multitude, l. 15. for *plera* r. *pleni*, p. 14. l. 12. for described r. ascribed, l. 26. for *hurl'd* r. *hurl'd*, l. 27. for have r. having, *ibid.* marg. for *Pilumali* r. *Pelliam* & *alii*, p. 16. for *Pythagorus* r. *Pythagorin*, p. 21. l. 36. for *quarim*, r. *quarim*, p. 22. l. 3. for should r. when.

A CATALOGUE OF THE SERMONS

That have been Printed by Order
of both or either H O U S E of
PARLIAMENT;
Preached on dayes of Publike
Humiliation, either Monethly,
or on particular occasions.

Nov. 17. { Doctor Burges, Jerem. 50. 5.
1640. { Master Marshall, 2 Chron. 15. 2.

Dec. 22. { Mr. Callamy, Jerem. 18. 7, 8.
1641. { Mr. Marshall, 2 King. 23. 25, 26.

Febr. 23. { Mr. Callamy, Ezek. 36. 32.
1642. { Mr. Marshall, Judg. 5. 23.

March 30. { Mr. Ashe, Psalm 9. 9.

April 27. { Mr. Thomas Goodwyn, Zach. 4. 6, 7, 8.
{ Mr. Carril, Brue. 2. 23.

F

May.

(2)

- May 25. { Mr. Harris, Luke 18. 6, 7, 8.
 { Mr. Obad. Sedgwick, Jerem. 4. 3.
June 29. { Dr. Gouge, Nehem. 5. 19.
 { Mr. William Sedgwick, Isa. 62. 7.
July 27. { Mr. Reynolds, Hosea 14. 8.
 { Mr. Hill, Prov. 23. 23.
August 31. { Mr. Carter, Judg. 20. 26, 27, 28.
Septemb. { Mr. Hodges, Psalm 117. 5, 6.
 28. { Mr. Wilson, Hebr. 11. 30.
October 26. { Dr. Temple, Psalm 2. 6.
 { Mr. Case, Psalm 68. 1.
Novemb. { Mr. Herle, Zach. 8. 19.
 28. { Mr. Vines, Numb. 14. 24.
Decemb. { Mr. Valentine, Zeph. 3. 8.
 28. { Mr. Corbet, 1 Cor. 1. 27.
-

The second Volume of Fast
Sermons, 164³₃.

- January 25. { **M** Ast. Arrowsmith, Levit. 26. 25.
 { Mr. Whitaker, Hag. 2. 7.
February 22. { Mr. Bridges, 2 Sam. 19. 5, 6, 7, 8.
 { Mr. Ellis, Micha 5. 5.
March 29. { Mr. Lightfoot, Luke 1. 14.
April 26. { Mr. Ley, Jerem. 4. 21, 22.
 { Mr. Greenhill, Matth. 3. 10.
May 31. { Mr. Perne, Micha 4. 5.
 { Mr. Chynell, Zach. 2. 7.

June

(3)

June 28. { Mr. Carter, *Exod.* 32. 2, 10.
 { Mr. Palmer, *Eph.* 4. 13, 14.

At a Fast before both Houses, and the Assembly
of Divines.

July 7. { Mr. Bows, *John* 2. 7.
 { Mr. Newcomen, *Isai.* 62. 67.

At a Fast Extraordinary.

July 21. { Mr. Hill, *Revel.* 12. 11.
 { Mr. Spurstow, *1 Sam.* 7. 6.

July 26. { Mr. Conant, *Jere.* 30. 7.
 { Mr. Symson, *Isai.* 4. 5.

August { Mr. Tuckney, *Jere.* 8. 22.
30. { Mr. Colman, *Jere.* 8. 20.

Septemb. { Mr. Chambers, *Zach.* 7. 5, 6.
27. { Mr. Anthony Burgess, *Mark* 1. 2, 3.

October { Mr. Wilkinson, *Zach.* 1. 18, 19, 20, 21.
25. { Mr. Salway, *1 King.* 18. 21.

Novemb. { Mr. Mew, *Isai.* 42. 24, 27.
29. { Mr. Bridge, *Zach.* 1. 18, 19, 20, 21.

Decemb. { Mr. Hinderson, *Ezra* 7. 23.
27. { Mr. Strickland, *Isai.* 10. 12.

The third Volume of Fast Sermons. 164¹.

January { M After Cawdrey, *Prov.* 29. 8.
31. { Mr. Rutherford, *Dan.* 6. 26.

February { Mr. Bailey, *Zach.* 3. 1, 2.
28. { Mr. Young, *Psalms* 31. 24.

F 2

March

Mar. 27. { Mr. Galtifford, Ezek. 43. 11.
1643. { Mr. Bond, Isai. 45. 19.

April { Dr. Staunton, Deut. 32. 31.
24. { Mr. Green, Nehem. 1. 3, 4.

May 29. { Dr. Smith, Psalm 107. 6.
{ Mr. Henry Hall, Matth. 11. 12.

June 26. { Mr. Hayward, Psalm 126. 5, 6.
{ Mr. Hicks, Isai. 28. 5, 6.

July 31. { Mr. Stanley Gower, Dan. 12. 10.

At a Fast Extraordinary.

August { Mr. Hill, Hag. 1. 7, 8.
13. { Mr. Palmer, Psalm 99. 8.

August { Mr. Rayner, Hag. 2. 6, 7.
28. { Mr. Tyssdale, Psalm 122. 6.

At a Fast extraordinary, for the disaster
in the West.

Septemb. { Mr. Newcomen, John 7. 70.
12. { Mr. Coleman, Psalm 66. 3.

Septemb. { Mr. Profet, Isai. 9. 14.
25. { Mr. Seaman, 1 King. 3. 9.

At a Fast upon the uniting of the Armies
together.

Octo. 22. { Mr. Callamy, Acts 17. 30.
{ Mr. Sedgwick, Heb. 11. 7.
{ Mr. Vines, 2 Sam. 15. 25, 26.

October { Mr. Scudder, Micha. 6. 9.
30. { Mr. Woodcock, Rev. 16. 15.

November

(5)

Before the Lords.

Novemb. 27. { Mr. Hill, 2 Corinth. 6. 17. 18.
Mr. Wilkinson, 1 Chron. 21. 24.

Before the Commons.

Mr. Pickering, Zach. 3. 2.

Mr. Grypps, Psalm 46. 1.

Decemb. 25. { Mr. Thorrowgood, Phil. 4. 5.

Mr. Langley, Psalm 74. 19, 20.



S E R M O N S

Preached upon dayes of Publike

Thanksgiving, and other particular

occasions: Printed by Order

as aforesaid.

At Administring the Sacrament to
the House of COMMONS.

Novemb. 29. 1640. { M After Gauden, Zach. 8. 19.

For the Peace concluded between
England and Scotland.

Septemb. 7. 1640. { Mr. Marshall, Psalm 124. 6, 7, 8.
Mr. Burroughes, Isai. 66. 10.

Novemb. 5. 1641. { Dr. Burges, Psalm 75. 10.

Novemb. 5. 1641. { Mr. Newcomen, Niche. 8. 19.

At the Thanksgiving for the discovery of the
Plot, against the Parliament and
Citic of London, 1643.

Before the Lords,

June 15. { Mr. Callamy, Josh. 24. 15.
1643. { Mr. Herle, Psalm 95.

Before the Commons.

{ Mr. Marshall, Revel. 15. 2, 3, 4.
{ Mr. Obad. Sedgwick, Esther 9. 1.

At the taking of the Covenant of the three
Kingdoms.

Septemb. { Mr. Coleman, Jeremy 30. 21.
29. {

October { Mr. Carryl, Nehem. 9. 38.
26. {

At Master Pym's Funerall.

Decemb. { Mr. Marshall, Micha 7. 1, 2.
15. {

At the Thanksgiving before the Parliament,
and City of London.

Janu. 18. { Mr. Marshall, 1 Chron. 12. 38, 39, 40.
1643. {

At a Thanksgiving for the Victory given to our
Forces, under Sir William Waller and Sir
William Balfour, over Sir Ralph Hoptons
Army.

April 9. { Mr. Sedgwick, Psalm 3. 8.
1644. { Mr. Case, Daniel 11. 32.

For the Victory obtained by the Lord Fairfax
at Selby in Yorkshire.

April { Mr. Carryl, Revel. 11. 16, 17.
23. {

At

At a Thanksgiving for the Victory over Prince
Rupert, and the surrender of *York*;

July
 28.

{ Mr. *Vines*, *Isaiah* 63. 8.
 { Mr. *Hinderson*, *Matth.* 14. 21.

Novemb.

5.

{ Before the Lords,
 { Mr. *Strickland*, *Psalms* 46. 7.
 { Mr. *Spurflow*, *Ezra* 9. 13, 14.
 { Before the Commons.
 { Mr. *Herle*, *2 Sam.* 21. 16, 17.
 { Mr. *Anthony Burges*, *Revel.* 19. 2.



FINIS.



At a Tribunal for the Victory of 1812
and the 1813

Mr. [illegible] of [illegible]
[illegible] [illegible] [illegible]
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[illegible] [illegible] [illegible]



FINIS



The Weekly Account. Num. 70. Januar. 1.

Containing,
Certain Speciall and Remarkable PASSAGES from
both Houses of PARLIAMENT; And Collections of
severall Advertisements; From, —

{ Plymouth.
Dover.
Lynne.

{ Sheffield.
Pomfract.
Newark.

{ Beekon-Castle.
Latham-House.
Chetter.

Collonel Bright Governour of Sheffield, his taking of two Majors, one Lieutenant-Colonel, 25. Horse, and many prisoners. Pomfract taken by the Lord Fairfax, with divers prisoners, and the Enemy closely besieged in the Castle. Sir William Biersons taking of Lee-Hall, and placing two new Garisons near unto Chetter. Wenlock and Newport revolted, and the Kings Collectors imprisoned. Five thousand fresh Horse sending after the Lord Hopton and Prince Maurice, into the West. The last news from Abington, with a relation of a small skirmish between our forces and the Enemy. The proceedings in the Lords House, upon the Ordinance for disabling all Members of Parliament to beare any Office. The manner of Sir Iohn Hothams reprieve, and what Order the House of Commons made thereupon.

From Wednesday the 25. of Decemb. 1644, to Wednesday the first of January. 1645.

WEDNESDAY, December, 25.



He first thing communicable this Week, is the contents of such Letters as we have received out of the County of Salop, the first whereof was to this effect:

That many heaive taxes being laid upon the Country, by Warrants issued out under the hand and seal of the Governour of Shrewsbury, and some other of the Kings Garisons in those parts, some of these Warrants were sent to Wenlocke and Newport, and many of the inhabitants having expended the greatest part of their estates already, in large contributions to the Kings forces, were now convinced that His Majestie (by evill Counsell) did adhere to the Papists, and some other being favourites (as the Lord Digby, Nicholas, &c.) which out of their own

some other being favourites (as the Lord Digby, Nicholas, &c.) which out of their own

own private ends, could not be inclinable to peace: And also for that His Majestie hath acknowledged, the bloody Irish Rebels to be his good Subjects (which did first gravell them.) These things considered, the Townes of Newport and Wenlocke did utterly demite to yeeld obedience to the Warrants before mentioned, and standing on their guard, did not onely refuse to yeeld obedience therennto, but apprehended four of the Collectors that came to gather the monies specified in the said Warrants.

At this time we had also intelligence, that a Petition was presented to His Majestie at Oxford, subscribed by many hundred Gentlemen of that Countie, wherein they desired that Sir *Lewis Kirke* should be removed from being any longer Governour of the Town of Bridgenorth in that Countie, for that he had caused many unnecessary taxes to be laid upon them, and so much oppressed the poor Fishermen and others, with having Troes upon the River of Severne, got their whole livelihood thereby, and was now taken away, by reason of the excessive taxes that are continually laid upon them.

Yesterday the Duke of Lenox and the Earl of Southampton, went out of London, towards His Majestie, with the Parliaments Answer to His Majesties Message, concerning a Treaty; the contents whereof I gave you the last Week.

Although this was the day which was usually celebrated for the birth day of our SAVIOUR, by providence it fell out to be the day of our Monthely Fast, which I beleeve was not thought of at the time of making that Ordinance. I need not tell you how this day hath been abused, by intemperate and lascivious pastimes, neither shall I enlarge my selfe in proving the birth of our SAVIOUR, on that day which we celebrate for the Lords day (commonly called Sunday) but I must tell you, that (for ought I know) those dayes which heretofore were lawfully kept as Festivals (especially when we are commanded at that time to fast) are at this time to be kept as fasting dayes: For it is reckoned up amongst one of the grand sins of the Jewes, that in the day of their Fast they found pleasure.

THURSDAY. December, 26.

A Motion was made to the House of Commons, that whereas by an Ordinance of the 26. of March last, the Lords and Commons in Parliament assembled, did ordain that there should be monthely, charged and levied upon the Cities of London and Westminster, the Hamlets of the Tower, the Borough of Southwarke, and all other Parishes and places within the Line of Communication and Weekly Bills of mortuallie, the summe of

fixe

six thousand nine hundred sixty two pounds foure shillings. And upon the County of Middlesex the summe of one thousand fourescore and seventeen pounds eleven shillings. for the mainenance and payment of the Army, under the Immediate Command of the Earle of *Essex* Lord Generall of the forces raised by the Parliament, and by the carelesnes of many of the persons intrusted to collect and gather the same, very little of the Arreaires of these summes, which by an Ordinance of Parliament of the fourth of October last have been paid. It was therefore ordered, that if any person or persons by vertue of the first Ordinance, appointed to Collect, Levy, or pay any of the summes before mentioned, shall wilfully neglect, or refuse to performe the same. The Lord Mayor of the Citie of London for the time being, or any two Aldermen of the said Citie, and the Commitree without the said Citie, for the City of Westminster, the Borough of Southwarke, and the County of Middlesex, by vertue of the first recited Ordinance, respectively nominated and appointed, or any five of them, shall have power to commit such person or persons so refusing or neglecting therein, to remaine untill he shall conforme himselfe, or otherwise to impose upon such person or persons, such fines as by them shall be thought fit, and cause the same to be Levyed by way of distresse, and sale of goods provided, that no fine exceed the summe of five hundred pounds.

On Tuesday last there was a conference at the desire of the Lords, at which they intimated to the Commons, that they had considered on the Ordinance sent up by them for the execution of the Bishop of Canterbury, and their Lordships did concurre with the Commons in the case of the Archbishop for matter of fact, but were not fully satisfied in point of Law, as to the matter of Treason. And this day the Commitree (to whom it was referred) made report thereof to the House, whereupon it was recommitted, and ordered that reasons should be drawne to satisfie their Lordships in that particuler.

FRIDAY, Decemb. 27.

THis day we were certified by sure hands that Sir *William Brereton* continues a close siege against *Beechton* Castle, and hath drawne a line about it so that the Enemy, can neither gally forth nor fall on their workes, without great disadvantage. That some have escaped out of the Castle, which report that they within are in some distresse, especially of fresh meat, &c.

They further write, that Sir *William* himself is come from *Santenford* into *Cheshire*, and having notice that the Garrison in *Chester* had made some incursions into the countrey, he sent out a partie towards *Lee-hall* which is

within three miles of Chester, where they thought to have met with some of the Kings forces, which not long before were plundering thereabouts, and entering the village, they found no opposition, for no Enemy was left to resist them, whereupon finding it to be a place of strength fit to be fortified he hath placed a Garrison there, and another within two miles of the Citie of Chester, neerer to the Welch territories, thereby the better to block up the Citie, and prevent the defendants from getting in provision out of these parts.

The manner of carrying a second reliefe to Major Generall *Browne*, at Abington, is also worthy our observation, which (as we were certified this day by good hands was thus) when the partie that we sent to relieve it, were gotten between thar, and Wallingford, a partie of 500. hundred Horse, and Musketeers were drawne out as a forlorne hope which marched about two miles before the maine partie, ready to fall on the Enemy, if they found any opposition, for that they had notice that the Kings forces were getting into a body and would endeavour to stop their passage, and when they came within foure miles of Abington, they perceived that part of the Kings forces were placed in Battalia, in a field about halfe a mile distant, whereupon our men made a stop untill the rest of our forces came up, and diverse Scouts being sent abroad, some of them brought intelligence, that there was a partie of the Kings which were endeavouring to line the hedges, and others which were preparing to fall either on their Flanke or Reare; Hereupon a partie of our men, to the number of about 400. were sent out after which went a considerable reserve, but when they faced the Enemy, and were fully resolved to charge them, the Enemy drew off, and got on the other side of a quick-hedge, where they made a short stand, and perceiving that our forces were coming about them, they drew into a narrow lane, and placed their Musketeers under the quickset-hedges, and so retreated towards their owne quarters, and there being a greater necessity in guarding the provision least another partie should have fallen on them; our forces kept in a body and marched to Abington without any opposition at all.

By letters out of the West we understand that since the reliefe of Tanton Castle, Major *Duer*, hath gone on very prosperously and (as we hear is now marching toward Plimouth) they also write that they are placing of a new Garrison at Langford, which will be a great safety to the County of Dorset and parts adjaient)

Other newes we had which was unwelcome, but as we are glad to hear that which is good, so cannot we expect but to have it intermixt sometimes with that which is unpleasant, yet as I would acknowledge the truth, let me not fright you with the preamble for the matter is only thus: some of our
forces

forces being quartered near unto Newark (to keep in that Garrison) their Scouts being negligent, a partee of the Enemy stole upon them in their quarters, and surpris'd about 40, of our men,

S A T T E R D A Y, Decemb. 28.

Letters from Dover did certifie, that about sixteen of the complotters for the delivering up of that Castle, and other places in Kent, were apprehended, and prisoners in the Castle. But some of the chief conspirators were fled, after whom diligent search is made,

This day Roger le Strange, sonne to Sir Hamond le Strange of Norfolk, had his censure at the Barre of the Court Marshall, for endeavouring to betray the Town of Lynne, which being fully proved, he was condemned to be hanged.

Here followeth a Copie of the Kings Letter to Master Le Strange.

C H A R L E S R.

W E having received from Our trusty and well-beloved Roger le Strange, Declarations of the good affection of divers of our well-affected Subjects of Our Counties of Norfolk and Suffolk, and particularly of our Town of Lynne, as also some Overtures concerning the reducing of Our said Town of Lynne; We have thought fit forthwith to return Our Royall thanks unto Our said well-affected subjects, and particularly to give Our said trusty and well-beloved Roger le Strange, these encouragements to proceed in our service, principally in the work of reducing of the said Town of Lynne.

1. That in case this Attempt shall be gone through withall, he the said Roger le Strange shall have the Governement of the place.

2. That what engagements shall be made unto the Inhabitants of the said place, or any person capable of contributing effectually to that service, by way of reward either in imployment in His Majesties Navie or Ports, or monies, not exceeding the summe of five thousand pounds, the service being performed, shall punctually be made good unto them,

3. That they shall in this work receive what assistance may be given them, from any of our nearest Garrisons.

And lastly, that when ever Our said Town shall be reduced unto Our obedience we shall forthwith send thither such a considerable power, as shall be sufficient to relieve and preserve them: We being at present, even without this,

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fully

ally resolved to send a considerable power to encourage Our faithfull Subjects in those parts, and to regain our Rights and Interests there.

Given at our Court at Oxford, this 28. of
November. 1644.

By His Majesties Command;

GEORGE DIOBY.

A great part of the businesse this day in the House, was in debate of a Petition from Sir John Horham, sent by a Message from the Lords to the Commons, for the sparing of his life; Which was voted in the negative.

MUNDAY. December, 30.

THIS day the Lords sent a Message to the House of Commons, with another Petition from Sir John Horham, in debate of which businesse, much time was spent, and the matter being again put to the Question, whether he should suffer according to his sentence (one hundred and fifty Members being in the House) there was but five and forty voted for the saving of his life.

Some other things of note have happened this Week, which are raised to be true, and therefore although they have been published by other pens, I shall recite them again, the better to satisfie you in the Weekly Account. The particulars are these:

1. That Collonel Thorney took Sir Roger Coopers House near Newark, and fifty prisoners, amongst which was Sir Roger Coopers Sonne, and divers Officers of note.

2. That the Northampton forces took three Knights, 30 Horse, and sixteen prisoners of the Kings forces, which were said to be coming from Newark to Oxford.

3. That the beleaguers of Latham House and the Defendants, have entred into an agreement, that no violence shall be offered on either side, for some space of time, during which the defendants are not to sallie forth two miles from the house.

4. That Sir Thomas Middleton hath taken Abbey Cumshire, in the Countie of Montgomery, and in it about 80. prisoners, besides other good booty.

5. That Captain Stone the Governour of Eccleshall Castle in the Countie of Stafford, took the Governour of Tongue Castle, and twenty other Officers and Souldiers prisoners, and twenty Horse.

TUES-

TUESDAY, Decemb. 31.

This day Sir *John Horham* should have been executed, but the Lords sent him a Reprieve which was directed to the Lieutenant of the Tower and Provost Marshall of the Citie, and came to them between ten and eleven of the clock, at which time Sir *John* was brought out of the Tower, and going up towards the hill where the Scaffold stands, to which place his Coffin was brought, and the executioner was also there, but upon this reprieve he was carried backe againe into the Tower.

And upon a motion hereof in the House of Commons, It was ordered that the Lieutenant of the Tower and Provost Marshall should be sent for, to satisfie the House of Commons touching the reprieve, which was granted without their knowledge till Saturday next.

It was this day advertized that the Lord *Hopton*, and Prince *Maurice* are advanced toward the west with a considerable party of horse and dragoones, to prevent our forces which are already that way, from relieving of *Plimouth*, and another partie of ours are designed to advance forthwith in the steere of them, to the number (as wee heare) of five thousand, under the Command of Lieutenant Generall *Middleton*.

The Lords have had some debate on the great Ordinance for the disabling of all Parliament men from bearing any office, either military or civill, and are agreed to passe the same, with some little alteration, about which there is no doubt: but both Houses will agree very shortly.

Letters out of *Yorkshire* do intimate thus much;

That the Lord *Fairfax* hath entred the Town of *Pemfer*, and forced the Enemy over the Bridge, took divers prisoners, (wherof some of them weie persons of very good quality) and likewise forced the Enemy ffe, where they are closely besieged. The Lord *Fairfax* keeping the Town, hath placed divers Garisons to stop all passag:s into or out of the Castle. So that we doubt not but he will give a good accompt thereof, before many Weeks are over.

Other Letters from good hands doe assure us, that valiant Collonel *Bright* the renowned Governour of *Sheffield*, entred upon Sir *Francis Cobb* his Quarters, and took two Majors, Lieutenant Collonel *Robinson*, and divers other prisoners of note, and five and twenty horse, which he brought safe to *Sheffield*, without any losse on his side.

The Lord Generall hath summoned all his Officers to appear at his House in the Strand on Friday next, which Summons or Warrant is to this effect.

I Doe

I Doe hereby will and require all Officers under my Command, to attend the Court-Marshall at Essex House on Friday next, at two of the clock in the afternoon, whereof they are not to fail as they will answer the same.

Given this last of December,

1644.

ESSEX.

To morrow the house have appointed to debate the businesse touching Sir John Horbams reprieve, I shall not forerunne the sence of the House touching a businesse which hath bin so often already debated, but I remember that Sir John and his Son are in the first exception of an Ordinance already past by both Houses, of being incapable of pardon without the consent of both Houses of Parliament.

From Farnham they write that the Kings forces from Winchester, and Basing doe much annoy the country thereabouts, and therefore they hope care will be taken for the raising of more horse for that Garrison, it being the fronteeer Garrison in these parts, and commodious to prevent the Enemies incursion into Sussex, which businesse is forwarded by the valiant Gouverneur thereof, Colonell Jones and is the occasion of his being now in London.

From Abbington we were this day certified, that our Garrison there was in a sad condition before they received their last relief, being necessitated for want of provision clothing, and such like accoutrements. But that now, their wants being supplied, their spirits are so revived, that they are in continuall action against the Enemy, and have somewhat enlarged their quarters. And that a partee of ours adventuring forth towards Oxford, met with the Enemy, whereupon there happened to be a very hot skirmish betwixt them, and in fine our forces forced the Enemy to retreat, and a Captaine of ours being too eager in the persuit, was taken prisoner by the Enemy, and after quarter first granted to him, it being alledged he had done good service against them, was most inhumanely hewed to pices.



Printed according to Order.

London, Printed by BERNARD ALSOP.

Numb 84



(57)
The manner of the beheading of Captain
Hodiam yesterday on Towerhill, with the
particulars of his Speech before execution,
A report of Col. Massy's falling upon the
enemies Convey near Gloucester, and of his
taking 3000 pound in money, and divers pri-
soners. The directory for publique works
fully finished, and sent up to the Lords for
their concurrence. Sir John Hodiam to be
beheaded this instant Thursday January 2.
The proceedings against Roger le Strange,
as he reported to the house. Several proceed-
ings of Sir Tho. Middleton, W. Carter,
Col. Beale, against the enemies in Wales.

Mercurius Civicus.
LONDON
INTELLIGENCER
OR,
Truth impartially related from
thence to the whole Kingdome,
to prevent mis-information.

From Thursday Decemb. 26. to Thursday January 2. 1644.



Since my last there hath not been much remark-
able intelligence communicated from any part
of the Kingdome, and therefore I shall the-
rather endeavour to confine my selfe to the affairs
at home, which I shall present with all possible
brevity and perspicuity for the more generall
and publique satisfaction.

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The

The last weeke I gave you an account of the severall treacherous
 designs of the enemy against Reading, Dover, Tyn, and other
 places in the power of the Parliament: One of those who endea-
 voured to betray Reading we heare was executed there on Friday
 last; and for those who were complotters in that dangerous and
 desperate designe against Dover-castle (amongst whom was the
 Major of the towne, and some others of quality) the greatest part
 of them are apprehended and some of them were on munday last
 brought into London. For *Roger le Strange* who was employed in
 that treacherous action for the betraying of Tyn, he was on Thurs-
 day last, Decemb. 26. tried before the Court-martiall at Guild-hall
 where it was evidently proved, *That he came from the enemy
 into the Parliaments quarters, not in any open or hostile manner
 with forces, but that he came as a secret conspirator without ei-
 ther Drum, Trumpet, or Pisse, one of which by martiall law he
 ought to have; and that he secretly endeavoured to corrupt di-
 vers of the Parliaments Officers to comply with him in betraying
 that Town: so that it cannot be with any colour of reason or pro-
 bability argued, that he could fall under any other notion or
 title but of a Spy* (as it was then well observed by the Advocate of
 the Court) and I appeale to the malignants whether they do not be-
 lieve that if any should goe from the Parliament into the Kings
 quarters in the like nature without having any passe or other war-
 rant, whether they would not (not have not formerly) proceeded
 against such as Spies, and punished them with death.

Saturday Decemb. 28. the said *Strange* (having made his defence
 on the Thursday before) came to receive his sentence, which being
 pronounced by the Judge Advocate was to this effect: *That where-
 as the said Roger le Strange had been arraigned and convicted
 before the honourable Court-martiall of the before recited trea-
 cheries, he was adjudged to goe backe whence he came, and thence
 to the place of execution, there to be hanged by the necke till he
 was dead.* After which pronouncing of his sentence hee seem-
 ed for some time to be something penitent, and desired in the
 hearing of many people then present, that he might be an example
 to all to take care of the like crimes: but ye heare by those that
 have

have been with him since, that his mind is altered, and that he still continues obstinate. He is to be executed in Smithfield on Thursday January 2.

By Letters out of Wiltshire we have intelligence of a late notable exploit performed by Major *Domet* with onely ten of his men who lately marching from Malmesbury towards West-Deane fell upon a quarter of the enemy called Rushall neere Uphaven where were quartered 36. of Captaine *Paddons* Troope who entituled themselves the Wiltshire-troop, and after some dispute he tooke these prisoners of the enemy, *George Watner* reformed Captaine, *John Barrow* Lieutenant of horse commanding the troope, *Tho. Babington* Lieutenant of foot, *John Coggeshall* and *John Dodington* Reformadoes, *John Palmer*, *Robert Tornlinson*, *William Maurice*, *Matthew Tarrant*, *John Pitt*, and *Nathaniel Vanston* troopers; 20 brave horse and armes, and some good booty for the souldiers; without the losse of any man or horse, this service was performed the 20 of December last.

It is also further certified thence, that the party of the enemies under Colonel *Griffith* who lately fortified the L. of *Coleraines* house neere Salisbury, and made it a garrison, having now gotten about two or three hundred foot into it, and a party of horse doe very much mischief in that county about Salisbury, where they presse men to serve under them, which our forces are resolved to take some speedy course to free those parts from, by setting upon this garrison.

I told you some weeks since of the publike meeting of divers malignants in some shops in Cheapside, and other places about London to raise, foment, and publish their fictitious and scandalous reports against the Parliament, since which we heare that they have altered the Scene, and have converted those their usuall entertainments into severall clubs which they constantly keepe in divers parts, purposely to utter their malice against the Parliament, and to send such matters as they heare to have hapned any waies prejudiciall to their proceedings, but of these both persons and places I shall be fitted to give you a more particular account next week.

On Tuesday last *December 31.* According to the sentence of the Court Martiall, and Order of Parliament, Sir *John Hopton* was designed to be beheaded on Tower Hill, for which purpose

Pppp2

the Scaffold his Coffin and all things were in a readinesse, but about eleven of the Clocke in the forenoone as hee was coming out of the Tower, attended by the Lieutenant thereof and Provost Martiall and the guard belonging thereunto (Master *Peters* and another Minister also accompanying him) there came a Reprieve from the house of Peeres directed to the Lieutenant of the Tower and the Provost Martiall requiring them to deferre the execution till Saturday next: which was accordingly; but for his sonne Captaine *Hatham* it was appointed that he should die the next day.

Upon a motion concerning this businesse in the house of Commons it was Ordered, That the Lieutenant of the Tower and Provost Martiall should be sent for to satisfy the house of Commons touching the aforesaid Reprieve which was granted without their knowledge.

On Munday last according to the Order of Parliament there was ten thousand pounds sent out of Gold-Smiths-Hall for the payment of the Scots Army a party of whom under the Earle of Calender (as wee heare) will shortly be designed to march Southwards for the better carrying on of the affaires against Newwarke and other places in Lincolnshire, where the Parliament have a considerable party of about 60 Troopes of horse gathered out of the Garrisons of Nottingham, Derby, Leiceſter, and Lincoln already to joyne with them, besides such assistance as shall be spared by the Lord *Fabrefax* to joyne in that service, who goes on very prosperously in Yorkshire and hath since the reducing of Knaresborough Castle to his forces upon surrender, also tooke in Poinſet Castle upon the like conditions; whereof I hope to give you a more certaine and particuliar account before the conclusion of this intelligence.

The house of Commons have appointed a Committee of their house for the nominating of Officers in the roome of their members who shall be disabled from imployment by the late Ordinance drawn up by them which Ordinance is now remaining with the Lords for their concurrence.

The Enemy (as I told you last weeke) doe still continue foraging at Wicſter, and Colneſſ *Greene* who was at Banbury is to be governour thereof, and a party of the Kings forces are at Tewksbery

bery and others are quartered in severall other Townes in Gloucestershire ; the beginning of last weeke about 3000 of the Kings forces marched over a plaine called Black-Downe, and from thence to Keachland in the County of Gloucester where they then kept their Rendezvouz, and from thence they were to march after the Lord *Hopson* and Colonell *Goring* to goe against Colonell *Halborne* for whose assistance to inable him to resist the enemy it is ordered, That a thousand foote shall be sent from Portsmouth by Sea to Lyme: so that it is believed (how ever the Malignants may vapour) he will be able to encounter with the enemy.

Sir *William Brereton* still continues a close siege against Beestor Castle in Staffordshire and hath drawn a line about it so that the defendants cannot sally forth nor fall upon our workes without great disadvantage, some have lately escaped out of the Castle which informe, that they within are in some straits for want of fresh meats and other provisions.

By Letters from Yorkshire Tuesday December 31. wee had certaine Intelligence concerning the businesse of Pomfret certified to this effect, That the Lord *Palmerston* had entered the Towne, and forced the enemy over the Bridge, tooke divers prisoners, whereof some were persons of good quality, and likewise had forced the enemy into the Castle, where they are closely besieged and the Lord *Palmerston* keeping the Towne hath placed divers garrisons to stop all passages in or out of the Castle : Also other Letters from the North then further advertised, That Colonell *Bright* governour of Shesfield lately fell upon Sir *Francis Cobb* quarters where he tooke Lieutenant Col. *Robinson* 3 Majors and divers other prisoners of note and 25 horse which he brought safe to Shesfield without any losse.

The same day by Letters from Abington it was also certified ; That the ever renowned Major Generall *Browne*, who as we informed you last weeke was wrought upon by the Lord *Digby* to surrender that place to the King had not onely frustrated *Digbys* designe therein, but had laid an excellent counterplot against the enemy : and thereupon about the beginning of this weeke went with a party from Abington against Oxford, and being assured of a real friend in the Royall Fort belonging to that City, fell upon the Enemy therein by way of surprise and tooke 40 horse and some prisoners

prisoners, and had not the designe bene discovered at the instant of the acting he had not onely taken that Fort but indangered Oxford and the Court and Junto there; but the faithfull Officer seeing his designe prevented, came in himselfe to our forces and is now sequenced by Major generall *Brown*.

There is certaine newes from Wales concerning the forces under the command of Colonell *Carter* and Colonell *Beale*, and concerning their march from Pembrookshire, that after the taking of Laghorpe Castle they advanced the 27. of *November* towards Flanpeeter Pownstevn where they meet with 300 horse and Dragooners that Sir *Thomas Middleton* sent to meet them, when the enemy heard of their being come so far into the Countrey, one Sir *Richard Price* and Mr. *Pew* raised the Countrey and neere Mahunglet where they intended to quarter there was a body of 2000 horse and foote ready to encounter them, but they not being above 500 foote and horse fell upon them and after some skirmish drove them into the Towne where they expecting sanctuary soone found the pursuers too resolute to bee kept out, for within one houres time they stormed the Towne and took it, which put the Welch men to such an amazement that the greatest part of them threw down their Armes most resolutely and run most bravely into the Woods, onely one party more valiant then the rest betaking themselves to a bridge at the further end of the Towne with great industry began by pulling it downe to stop the pursuit, that being discovered Colonell *Carter* drew up a party of Musketeers who playd so stoutly on them that they found it time to betake themselves to follow their Leaders, in the skirmish there were 30 of the enemies slaine with the losse not of above six of theirs, there they rested that night, the next morning they marched forwards it being the 28 day and in their way demolished Mr. *Pew* his house which was a garrison of the enemies and maintained with 300 or 400 men, who upon their advance left it to maintaine it selfe, and run into the mountaines and upon the first of *December* they came to Sir *Tho. Middleton* to Welch-Poole and on the fift of *December* they received Orders from Sir *Tho. Middleton* to march to a strong garrison of the enemies called Abbecomeheaw, they came thither about break of day where they found the enemy well prepared, they as valiantly encountered him, beate him back into the house and

after one houre and halfe storming tooke it) and in the house they tooke prisoners Colonell *Bahara*, 2 Captaines, 2 quartermasters, 2 Lieutenants, 50 common Soldiers, 11 Barrells of Powder and Shot, 100 Muskets and good plunder for the Souldiers, they demolished the garrison it being the sole refuge of the enemies in those parts.

On Wednesday last *January* 1. about 11. of the clock in the forenoon Captaine *Hotbam* (of whose trial and condemnation by the Court-martiall we gave you a full account of in the two last weekes of this Intelligence) was brought from the Tower of London, attended by the Lieutenant thereof, and the guard belonging therunto, together with two Companies of the Trained-bands, and one of the Tower Hamlets, accompanied and with his brothers. At his coming upon the Scaffold (Mr. *Colum* and another Minister who came along with him had some conference with him, and gave him many serious exhortations to confesse his offences to God, and to clear his conscience before the world, for the former he seemed to be very penitent, but in the latter very peremptory. After this Mr. *Colum* made an excellent prayer for the occasion wherein Captaine *Hotbam* kneeling before the rayle joyned with much earnestnesse, and after that he made a short prayer himselfe and at the ending thereof stood up, and turning to the people he made a short speech, wherein he declared: That in regard of the condition wherein he stood, he was lookt upon as an object of shame and justice, but in reference to his severall treasons he did rather justifie himselfe. (so difficult a thing is it for great men to deale plainly with their owne consciences even at the instant of death) and declared that he had done the Parliament many services in preserving Hull, their Forts, Magazines, Townes, and Forces, wherefoever he came. That it had pleased God to bring him to that end for his sinnes to him, which he acknowledged to be just, with some other generall expressions to that effect; but for his particular offences, he gave no further account of them, concluding with these words, *This I resigne to you all.*

Upon the conclusion of this speech; The Minister againe made a very pertinent Prayer, at the end whereof Captaine *Hotbam* prepared.



prepared himselfe for the Block, upon which being laid downe, the Executioner cut his head cleane off at one blow, which his brother standing by took up and wrapt in a Scarfe.

The Directory for publike worship to be used by all Ministers in their Congregations is now fully finished by the House of Commons, and being finally ingrossed, was on Wednesday January the first, sent up to the Lords, upon whose concurrence therein, it will bee speedily published.

The House of Commons taking the businesse of the Trial of *Roger le Strange* into consideration, have Ordered, That an Account of the whole proceedings of the Court for Martiall Law against him, shall be speedily represented to the House, but for the present, his Execution is deferred.

The House of Commons have likewise made an Order concerning *Sir John Hotham* to this effect :

O Rdered, That the Lieutenant of the Tower doe proceed to the Execution of *Sir John Hotham* on Thursday next.

There is a Report of Colonel *Maffey* falling upon a Convoy of the Enemies neer *Gloucester*, and his taking divers Prisoners, and 8000. pounds in money, but the particulars of it are not yet ascertained.

FINIS.

London, Printed for *The Bays* at the signe of the *Mayden-head* on *Snow-hill* neare the *Conduick*. And 1773 in the

Old-belly, 1644.

A Diary, or an Exact

JOURNAL

Faithfully communicating the most remarkable proceedings in both
HOUSES OF

PARLIAMENT:

As also delivering the true Intelligence from all the Armies
within His MAJESTIES Dominions.

With many other remarkable passages both by Sea and Land, From *Thursday*
the 26. of December till *Thursday* the 2. of January. 1644. viz.

The manner of taking Portchester Town in the County of night and the speedy hopes
of the surrender of the Castle. Three Regiments of Scots sent unto by the Lord Fairfax
to advance to Newwarke. Bolton besieged by Colonell Washall. The brave service
of Major Generall Browne performed not far from Oxford. A Trumpetter sent
from his Majesty with Letters to my Lord Generall. The routing of Sir Francis
Cobbs forces, and his ownes flight unto Steynton Castle. Lieutenant Generall Middleton
advancing with a considerable strength of Dragooners and Horse into the West.
The beleaguering of Captain Horham &c.

Printed for Matthew Walbank at Grays Inne Gate.

Thursday December. 26.



His day the House taking into their consideration the great inconvenience occasioned by many of the Parliaments forces, that at this present are quartered neare London, they passed an Order for the speedy removeall of the said forces, and that they shall be now quartered more neare the Army of the Enemy both to frayen them of all manner of provision and so be more ready upon any occasion to attend their motions.

There was a report made to the Commons concerning the conference with the Lords on Tuesday last, about the busines of Canterbury, at which the Lords declared that they had found him guilty of the charge against him for matters of fact.

only they desired some satisfaction to be assured from the House of Commons that the matters charged against him were treason or no, and the House then entering into debate concerning the same, It was referred to a Committee to satisfy their Lordships. The House of Commons spent much time for completing the Directory for Church worship which will now be suddainly accomplished, and sent up to their Lordships.

This day Mr. le Strange was brought before the Court Martiall, who was examined concerning the betraying of Lyn, which being proved against him by his owne confession and severall witnesses, he was for that time returned from whence he came, the Court intending on the Saturday following to proceed to sentence against him.

There were this day severall reports made to the Commons from the Committee of both Kingdomes concerning the speedy sending over provision money, and Armes to Munster in Ireland as more perticularly to Cork and London-Derry, which was recommended to the Committee of both Kingdomes to take speedy care for the performance thereof accordingly.

The Field Newes.

VVE ended you see our Parliaments Intelligence, with some suddaine reliefe to be sent by the Committee of both Kingdomes to Ireland. There came this day a letter to our hands written by my Lord Inchequin which sheweth how much they stand in need of it, which letter, it falling so right for our business now in hand we have here inserted.

SIR,

I Must in the first place crave your pardon in that I am enforced to trouble you so often in the behalfe of divers, to whose importunities I am constrained to yield, having no other wayes then by your selfe to give them content, nor means to recommend their suit to any that is so willing and (I hope) able to doe them good in the advancement of their suites unto the Houses.

In the next I shall tell you that if supplies be not sent hither within foureteeen days I am affraid that these places will soone after fall into the power of my Lord Levesenau, or into the hands of the Irish who are now all one, And although that we have neither penny of money, neither meanes to get any, nor any thing for the sustenance of life but bread, of which I conceive we shall feele no want for this Month to come, yet will neither the want of money or of food, so much occasion our distresse, as the disaffection of the Inhabitants and our Souldiers to the business which is caused in them by a dispaire of the access of any further supplies into these parts, of which I would beseech you to make both the Houses sensible. I would desire your owne helpe to hasten it.

I confesse that only my selfe, and a few more of the like resolution with me, are truly sensible that the losse of this place will prejudice any but the Parliament, or such as count themselves sufferers with them, many of the English thinking the condition now offered them by the Irish to be very reasonable; and indeed the conditions, are farre more reasonable then ever they were, before that I began to turne out the Irish from us. But the onely name of Peace drownes all other considerations with now of our poore English, who are so desirous to returne unto their former habitations, that the faire promises made them to enjoy (with a toleration from all their Country charges) doe serve for a baite to draw them to a certaine destruction, which if they receive not at the hands of the Irish I am confident that God Almighty will send unto them by some other meanes, for I do verily believe that never people in the world, did more excellently set themselves and their Religion, then will those English who shall put themselves into the hands of the Irish, of whose designs they have had already such perfect knowledge, added to the experience of their inclination towards the utter destruction of the English, and the extirpation of the Protestant Religion.

From hence you may perceive, that though I intend nothing more (next the preservation of my Religion) then the safety and good of those people, yet if any thing shall cause my designs to have ill successe, I finde that I must groane under a burden of dishonour from the English (who will attribute this attempt rather to my ambition, to be still in command, then the true intent, and I shall suffer the like burthen of scorne from the Irish, who will laugh to see my designs against them frustrated, and frustrated by those whom I did build upon for a strong foundation.

But seeing these charges must proceed from such, whose ignorance or interest doe want these tokens of their folly or malice, I shall not regard their censures, whose favours I contemne, but I doe the rather grieve, seeing that a small matter, being timely sent, might have preserved us intire, and resolute to pursue the good worke we have begun, untill such other supplies do overtake, as are not suddenly to bee looked for, from a place where is so much use of them, as in England at this present, and it doth perplex me, that for want of so inconsiderable a summe as is two or three thousand pound, the great hopes we had to revenge the sufferings of our Religion and the English Nation should utterly be lost.

And although it hath made passionate, to behold this so much hazarded, yet I must confesse I doe no waies despaire, that we shall doe well enough for all this; having had the great experience of Gods favour towards us, since we first did undertake this businesse, when the Enemy and our wants were in all probability so likely to have effected our ruine, if God had not determined otherwise, as I have written in my Letter to T. W. Wherefore I am confident that some supplies will be sent unto us, before our wants have overcome us.

The Rebels have besieged Duncannon these three last weekes, and the place was in great want of Bread, which I have well supplied, Captaine Swanley hath likewise sent cloathes and some other necessaries to that place which (I thank God) is now in much better condition, then we our selves are. That Port hath lately taken a Frigate which came from Spaine, laden with powder and salt, it is a Vessell very usfull for the service of this Coast, and she hath twelve pieces of Ordnance in her, I will add no more unto your trouble, but remaine

Your servant.

Friday December 27.

THis day the Parliament taking into serious consideration the present sessions of the Parliament in Scotland, did order a Committee of fourteene of the House of Commons should meete with seven of the House of Lords to consider of the drawing up of a Letter, and of the choosing of some Commissioners to be sent to the Parliament of Scotland for the continuance of a correspondence betweene both Kingdomes.

An addition was made for the Directory of Church Worship, which was brought in by the Assembly of Divines, and it was concerning publike fasting and Thanksgiving, which businesse the House debated on, and it was ordered that it should be annexed to the other parts of it & that the Ordinance should be sent up unto the Lords for their Concurrence.

A great part of the Day was taken up concerning the affaires in the North, and some suddaine payment for the Armies there, and for the enabling of for the Scotch Forces to advance Southwards, which was referred to a Committee.

The supply also of the Scots in Ireland was taken into consideration, and after some debate it was ordered that tenne thousand pound should bee sent to Carick ferries in Ireland for a supply to the Army of the Scots.

The Field Newes.

VVE told you in our last of Sir William Breretons confirming of Stratford to the Obedience of the Parliament, we are now informed that hee is marched from thence, and having notice that the Enemies Garrison of Chester had made some incursions into the Country, he did send out a party to a place called *Len-Hall*, not farre from *Chester*, which place he hath fortified the better to streyten the defendants, and to keepe them from bringing in provision into *Chester*.

This day, Hee that not long since was taken as a spye, when the Towne of *Redding* was in danger to be betrayed to the Enemy, and who having a lighted March put betwixt his fingers did confesse the fact, was executed at *Redding*. It seemes that at his death, he cleared those Aldermen, who were said to be

be necessary to it, affirming that he never knew them, nor did ever in his life so much as speake unto them, with some other words unto that purpose.

Colonell *Massey* is now at *Glocester* the better to defend that place, and the adjacent Country from the Enemy who are said to be quartered about *Tucksbury*; The Enemy is fortifying the Towne of *Cirencester*.

We have received Intelligence that about three thousand of the Kings Forces marched not long since to *Kricklade* not farre from *Cirencester*, making that place their way into the West, whereupon care is taking for dispatching of supplies to *Holborne*, and that a thousand foote shall be sent from *Portsmouth* to the Garison of *Lyme*.

Saturday December 28.

WE have told you before that the House of Commons passed a Vote that the consideration of the manner of treating with the King about the Propositions for peace should be wholly referred to the Committee of both Kingdomes, to which this day the Lords agreed that the House of Commons would joine with them, that an account may be given to both Houses from time to time concerning the proceedings of the Treaty.

An Ordinance was passed for a constant pay for the Souldiers that keepe the Guards on the River of Thames, in regard their duties are so necessary by preventing of Intelligence, and the carriage of many things by water unto Oxford, and other places.

This day also the Directory for Church Government was againe taken into consideration, which being now compleated and fully passed, it was ordered that it should be ingrossed in Parchment and afterwards sent up unto the Lords.

A Petition from Sir John Hotham was sent downe to the House of Commons from the House of Lords for a pardon for himselfe, and for his son who are both condemned to dye, but upon a serious debate of the said business, the House of Commons did not thinke fit to condescend unto it.

This day Mr. Roger le Strange was brought before the bar of the Court Marti- all to receive his sentence for endeavouring to betray the Towne of *Lyn* which by his owne confession and many other witnesses was proved against him on Thursday before, with great importunity he pressed that he might have a paper read, which he had in his pleading that it would prove his innocency, but in regard that he was heard to speake before what he could say for himselfe. The Court did proceed to sentence, and did adjudge him to be hanged, at which the amazed young man cryed out, Lord have mercy on my soule.

The Field Newes.

IN regard that many heavy impositions are layd upon the Countie of *Salop* which are issued out under the hand and Seale of the Governour of *Shrewsbury*

bury and some other of the Kings Governours in those parts, and many of the Inhabitants have spent already a great part of their estates in large contributions to the Kings Forces, and are now convinced that His Majesty doth adhere unto the Catholike fashion, they doe now many of them refuse to yeeld any Obedience to any such warrants as are before mentioned, and wee are informed that fiftene hundred are risen in *Shropshire* to oppose all such warrants and these men are said to yeeld no obedience to the Parliament neither, but only stand upon their own guard for the security of their persons and estates, In this number are the inhabitants of the Townes of *Newport*, and *Windsor* who have apprehended some of the Collectors who came to gather the monys as was specified in the warrants.

Wee understood this day of some defeat given to some of our Horse not farre from *Nemake*, where our Scouts being negligent, a partee of the Enemys Horse did beate up our quarters, and surprized about forty of our Men.

But from *Ashby de la Zouch*, wee are informed that a party of our Horse came thither on their market day where foure hundred of our Men gave the Enemy an Alarm on one side of the Towne, and two hundred more did face them on the other side of the towne, Our Forces did breake into the towne at one of their Workes, whereupon the Enemy did flye into the Castle and pulled up the Drawbridge leaving many of their fellows behind them, who seeking for protection in many strong places in the towne did out of the Windows make many shot against our men, who having well pillaged the towne returned from whence they came having slaine of the Enemy some seven or eight, and taken thirteene prisoners.

Munday December 30.

THE Lords this day did sit concerning the putting off a period to the long tryall of the Archbishop of *Canterbury*, It will now bee suddainly determined what will bee done in that businesse.

This day the Lords did send for an answer to their Message to the House of Commons concerning Sir *John Hotham* with another Petition from him, In the debate of this busines much time was spent and the matter being put unto the Question whether he should suffer according to his sentence, it was carried affirmatively, there being but forty five that Voted for the saving of his, and ninety foure to have him suffer according to the sentence of the Mariall Court.

The Field News.

WE E understood that a party of Horse belonging to Colonel *Fox* marched forth out of their quarters to see what Enemy they could discover abroad, and having a great desire to fall upon some of the Cavaliers that belonged to *Litchfield*, or *Dudley* Garrison, Against these Colonel *Beaumont* sent out

ont a party who exceeded our men in numbers, and finding we were, the Enemy began to line the hedges, but Colonell *Foxes* men who were not above for- tie in number, by another way did breake in upon them, and gave them a very resolute charge, and having wounded many they tooke prisoners, the Colonell one Lieutenant, one Corner, two Corporalls, twenty five common Soulders, nine and twenty Horie, eight and fifty Pittolls, and one Standard.

Thursday December 31.

TH. Lords had some debate on the great Ordinance for the disabling of all Parliament men from bearing any office either military or civill, and they are agreed to passe the same with some alteration.

It was this day ordered that Cap. *Hotham* son to Sir John *Hotham* should suffer on the day following, and this day Sir John *Hotham* should have beene executed but the House of Peeres did send him a reprieve which was directed to the Lieutenant of the Tower, and the provost Martiall of the City to have his execution delayed untill Saturday, this reprieve or order from the Lords was brought betwene ten and eleven of the Clocke, at that time Sir John *Hotham* was brought out of the Tower, and was going up to the Tower Hill where the Scaffold stands, and whe the execution was ready for him, to which place his Coffine was also brought but upon the sight of the Reprieve he was carried backe unto the Tower. On notice whereof in the House of Commons, it was ordered that the Lieutenant of the Tower and the provost Martiall should be sent for to satisfie the House of Commons concerning the Reprieve, which was granted without their consent or knowledge.

The Field News.

His Majestyes Trumpetters is come from Oxford to my Lord Generall with letters from the Prince, the effect whereof you will suddainly understand.

Vpon information that Prince *Maurice*, the Lord *Hopton*, and Colonell *Goring* are advanced Westwards to hinder our forces from relieving Plymouth, Lieutenant Generall *Midleton* is designed to encounter them with a considerable party (some say) of five thousand.

We understand that a party of ours adventured out of Abington to march towards Oxford, which the enemy having notice of marched towards us, whereupon both parties meeting there grew a very sharpe encounter, and our men behaved themselves so manfully that they forced the enemy to retreat, but a Captaine of ours too eager in the pursuit was taken Prisoner, and after quarter granted was afterwards most inhumanly butchered, There is a report that the great Fort at Oxford called the Fort Royall was likely to be delivered unto Major Generall *Bromwich* (if it be a truth) you shall heare it confirmed in the

the next dayes passages immediatly following. From the North we understand that the Lord *Fairfax* hath now mustered the towne of Pontefract, and forced the Enemy over the Bridge into the Castle where now they closely are besieged. This good service was performed with the losse of many of the Enemies lives, and many taken prisoners, whereof some are of good quality, since which time the Lord *Fairfax* hath placed diverse Garisons to stop all passages into the towne, so that a good account of that strong place in all probability will suddenly be given,

We also understand that Colonel Bright the brave Governour of *Sheffield* hath fallen upon the quarters of Sir Francis Cob, where he tooke two Majors, one Leviterant Colonell, and diverse prisoners of note, and five and twentie Horse, which he hath brought safe to *Stafford*.

Wednesday January 1

Our Roome growes short therefore we must indeavour in litle to comprehend much. This day Capraine Hotham according to the sentence of Death pronounced against him was beheaded on Tower Hill. We received more intelligence concerning the taking of Pontefract which brave service was performed by those forces of ours, who before had taken *Knarlesborough*. The Towne of Pontefract was assaulted by our men in the time of night who presently did take it, the enemy was so frighted at the unexpected apprehension of the danger wherein they were, that some did run for protection into the Castle without their breeches, some without their stockings, some without any thing but their shirts, and all without their honesty, a speedy surrender of the Castle is expected, the Lord *Fairfax* hath written to three Regiments of the Scotts quartering now in the County of York to the great charge of the inhabitants to march to *Newarke*, but no answer is yet returned from them.

We understand that Colonell *Wassall* with his Regiment is before *Bolton* Castle, which as I am informed from a very good hand is kept against the Parliaments Forces by a great Lady and her Children. To the defeat given to Sir Francis Cob, by the Governour of *Sheffield* Castle, wee shall only adde this, that besides those above named were taken three Captaines, and some other Remade Officers, and that the said Sir Francis had a Commission from His Majesty to be Governour of *Pontefract* Castle but flying now before the face of his Enemy, hee did get to *Skipton* Castle nor liking the danger of your suspected neighbours who by this time are at *Pontefract* Castle.



F. J. N. J. S.

NEW-YEARES-GIFT,

OR

A BRIEF EXHORTATION

To M^r. *Thomas Edwards*;

That he may breake off his old sins, in the
old yeare, and begin the New yeare, with new
fruits of Love, first to G O D, and then
to his B R E T H R E N.

P S A L. 7. 14. 15. 16.

*Behold, hee travellesh with iniquity, and hath conceived mischief,
and brought forth falsehood.*

*He made a pit, and digged it, and is fallen into the ditch which he made.
His mischief shall returne upon his owne head, and his violent dealing
shall come downe upon his owne pate.*

P S A L. 50. 19, 20, 31.

*Thou givest thy mouth to evill, and thy tongue frameth deceit.
Thou sittest and speakest against thy Brother; Thou slanderest thine
owne Mothers Sonne.*

*These things hast thou done, and I kept silence: thou thoughtest that I
was altogether such a one as thy selfe: but I will reprove thee, and set
them in order before thine eyes.*

Jan. 2 By KATHRINE CHIDLEY.

Printed in the Yeare, 1644.

1644

NEW-YEARES GIFT

OR

A BETTER EXHORTATION

TO M. PHOENIX

THE NEW-YEARES GIFT
TO M. PHOENIX
THE NEW-YEARES GIFT
TO M. PHOENIX



THE NEW-YEARES GIFT

THE NEW-YEARES GIFT

**The Introduction or Epistle,
To the Godly Reader.**



He cause which formerly moved mee to Answer Mr. *Edwards* his first Booke, was; First, the *frothynesse* of his reasons; for when I saw them *light*, I thought a man of understanding would not medle with them, because they were so *rotten* they could not hold together: And I conceived that if hee were not answered at all, he would then have abounded in

vaine glory.

Secondly, the hearing of the *disturbance* it made in the City, (*the better party* being greived that hee so discovered himselfe, and the *worser party* domineering, that Mr. *Edwards* was become their *Champion*,) moved me to take into consideration the difficulty, and finding his booke to be (as indeede it was) a *ragling* - *insinuating* - *contradictory* - *revengefull story*, it appeared unto me to be a taske most befitting a *woman*; The consideration whereof moved me to answer it *publikely* as it was published.

And forasmuch as it plainely appeareth, that this his *second booke* (or *Antipologie*) is of the same nature with his other, and hath no more *substance* then it, I doe affirme. *It was answered before it was writen*: for it consisteth (for the most part,) of *tales*, and *reports*, it is an *unfavoury history*, full of *revengeful* - *flaundersous* - *accusations*, but abounding with reprochful *jeeres* and evill *calumniasions*; But I have now noted some things therein which concerne my selfe — and all who feare God, and walke in his way, [I meane the way of *Separation*] that way which *Paul* walked in, which way was then called *herisie*, and so is still, by Mr. *Edwards*, and such as he.

Both I, and my faithfull yoakefellow have joyntly tasted of the pressures of the *Hierarchy* above these twenty yeares, and the *Bishops* - *Priests* have driven us out of our place of abode 16. yeares agoe: and we (amongst the rest of the people of God,) are now prosecuted afresh by Mr. *Edwards*, and such as he, for he hath unjustly charged them to bee *the movers* of *sedition*, and *distubers* of the *Kingdomes*. By all which it appeareth that it concerneth the *Separation* principally to take notice of *Shimies cursings*, and *Rabshakes raylings*, and not only to consider that *it may be God hath bidden them so doe*, but

also to declare that what they doe is unjust, which was one cause that moved me to endeavour (according to my skill) to unmaske the faces of those ungrounded arguments, against *Independencie and Tolleration*, in his former booke, which I answered three yeares agoe: And though he hath not ability to defend, or relieve, any one of those his arguments against *Separation*, yet he chargeth others with neglect in not answering his first borne: against that way, in which booke he declared that though it was the first brought forth, yet not the first conceived: for that he had large tractates to put forth against the whole way of *Separation*; I have waited these three yeares, for the bringing of them forth, but now it seemes to me, *It was a false conception*.

Moreover I suppose that (Mr. Edwards) his painefull labouring thus, ariseth out of feare, least (as *Christ* is exalted, and as the hill of *Syon* appeareth more eminently (then the *Priests* will be in danger to loose some maintenance (as hee hath in part exprest in his former booke * where he speaketh of their demanding dues.) And true it is, that people rightly informed will not have their necks captivated, under *Jewish* yokes of tithes paying, to maintaine a *popish*-ordained-*Clergie*; for God requireth his people to maintaine no *Ministry* but their owne, even such as labour with them in the word and doctrine, and not those who labour against them: And I know right well that the *Ministers* of the *Separation*, have never beene chargeable to the *Church of England*, neither have any of their poore *Orphans* beene left to any of her *Parishes*, though their parents have suffered death (in prison) by the cruelty of the *Prelates*, [as I could name divers within these 10. yeares:] yet God turned his hands upon the little ones and provided for them, according to his promise. Also that as the righteous parents were never forsaken, neither did their seeds beg their bread.

And Remember (good Reader) that though *Balaak* would have had the people of God curied, and *Baalam* would faine have had the wages, yet at length he was constrained to confesse, that surely there was no enchantment against *Jacob*, neither divination against *Israel*, but according to his time (saith he) it shall be said of *Jacob* and of *Israel*, what hath God wrought? Behold the people shall rise up as a great *Lyon*, & lift up himselfe as a young *Lyon*, he shall not lie downe, untill hee eat of the Prey and drinke the blood of the slaine, Numb. 23. verse 23, 24.



K. C.

A

A BRIEF EXHORTATION

to Mr. *Tho: Edwards*, that he may
breake off his old sins, in the old yeare,

and begin the new yeare, with new

fruits of Love, first to God, and
then to his Brethren.

Mr. EDWARDS,



He causes of my writing unto you at this time are three. 1. Your threatnings. 2. Your challenge. 3. The out-cries of the people against you, for that which you delivered in *Pulpits* * where they expected to heare the Gospel of *Jesus Christ* Preached by you, in stead whereof, they heare proud boastings that you will after your skirmishing with the *Separation* take their *Fort*; But peradventure you may, by your fishing for others, be caught your selfe. Now our fort, and *fortresse* is *Jesus Christ*, and though you take him, you shall never take him from us, for he is all fulnesse to all, and sufficiencie for all, that draw neere unto him; But whether you intend so to take him as to rest upon him, or to take him as the High Priests Officers once tooke him, to crucifie him; let your hearers judge.

Sir, you are a brave warriour, and can fight well in a *Pulpit*, where you are sure none shall come neere you, so much as to give you an answer: for prooffe whereof, witnesse your owne confession in your *Antipologia*, that the *Separatists* will not come in your *Churches*: Therefore you may easily make the people believe great matters by your juggling, where there is none to resist you, nor hold out the light in opposition to your false figures;

* *Pulpit*, turned into *Cockpits*

But if they were there, they might not be admitted there to oppose you, nor to use any meanes to undeceive the people; But it is an old saying (though somewhat grosse) that *every cocke croweth on his owne milke*, and that makes you so bold, where you are sure you shall have no opposition.

* In your Introduction.

But (Mr. Edwards) now I will counsell you, to *muster up all your army you bragge of*, and come forth, set up your colours, and pitch a field with the Separation, bring forth all your strong reasons, not only the last conceived, your latter thoughts, and studies, but also your large tractates [against the whole way of Separation,] which were the first conceived of old, which you promised in your former booke* for you have brought no argument in your *Antipologia* against Separation from a false Church and false Ministry, but you have challenged all, high, and low, Anabaptists, Separatists, and Semiseparates, &c. to bring a ground from Scripture for the lawfulnessse of separating from a true Church, which thing wee never strived for, for we know it is utterly unlawfull. But this was your policie (especially when you preached upon the house top,) to make the people beleeve that *those who separate from the Church of England separate from a true Church*. But this is yours to prove, I therefore challenge you now, to prove [by the Scripture] that the Church of England is a true Church, and the Ministry thereof a true Ministry, and that they have a true outward calling, which yet you have not done, neither have you brought any argument neither in your former booke, nor in this *Antipologia*, that proves your Church and Ministry true; And I thinke you dare not deny but that these bee *substantialls*, and not some of your *meere circumstances*, which you would have decided without the word of God,* for if the Church be but a circumstance, and the calling of the ministry a meere circumstance, then you neede not stand so much for it, and upon ordination from the Pope, for if ever you be true Ministers of Jesus Christ it must be without that, and therefore it appeareth to bee you, who have ordination by persons that are not ordained, and not the Ministers of the Separation: for God hath ordained his Church to ordaine their owne Ministers, but hath not ordained the Church of England, nor the Ministry thereof at all, wherefore it appeareth that you can have no true ordination, unless you become Separates. And all your arguments

* Pag. 73.

ments in your former booke tended to the keeping downe of the Kingdoms and power of *Iesus Christ*. And all the tales which you tell in your *Antipologia*, tend to the defaming of your *Brethren* as they came from you. But (as your tales are in themselves) many of them turne to the praise of those whom you would defame.

As for instance, [you tell us of *their humilistie*, and that they say that they dare not take upon them to determine all the *Waies* of God.]

For ought I know they doe well, * for the Prophet *David*, who was not onely a *King*, but a *Prophet* of God, and a man after Gods owne heart, thought not himselve sufficient for that worke of universall determining, which you may plainly see in the 119. *Psalme*, where he so often desireth of the Lord to teach him his *waies*, - *statutes*, - *precepts*, - *commandements*, - *testimonies*, - *lawes*, - and to direct him in his word, yet *David* resteth not there, but strikes *Covenant* with God, promising that he will run the *waies* of Gods *commandements*: When hee hath learned them, * and also that he would teach others when the Lord had taught him, even as you say these men have done, for you report that they are active for their way: Now if God have made knowne his way to them more fully then he hath done heretofore, they ought to be more active for it; and as God enlargeth their hearts, so to enlarge his praise.

* Sam. 13. 14.

* Psal. 119. 32.

You tell us of a sort of *Anabaptists* that would preach on the top of houses, because they would imitate the *Apostles*. But have you not now taken their turne? for these men (as you say) even the *Apologists*, with divers others have of late preached not only to the *Parliament*, but also to the people in divers places, which you name as *Margrets Westminster*, *Michaell Cornwell*, *Magers* at the bridge foot, and *Stepney*, with other places. These men (I say) preaching true doctrine there in the eares of the people, you have published it (as it were) upon the house top, for you have put them in print, that so we that are *Separatists*, who dare not come to your *Church*; and all the men in *England* may know it. And you have threatned to print them at large *.

* Pag. 219.

You say, *their doctrines make for their way*, — and they are active for their way. — Indcede (*Mr. Edwards*) though Gods *waies* be not as mens *waies*, yet when men make Gods *waies* their *waies*, they ought to be active for the same, for they are the *waies* of

Answe.

of

Joh. 16. 13

of peace, the waies of truth, and the waies of life, and though they are narrow waies, because there is no rule leading unto them, but the Word of God, yet he that is guided by Gods spirit shall bee led into all truth *; Therefore it is good for you and all persons to labour to be clothed with humility, for God hath promised to teach the humble his waies.

You say there are foure passages (in the Apologeticall Narration) which are good and usefull amongst so many bad, Therefore wee will consider of these which are good, & usefull, amongst those which you say are bad.

Answ.

The first being their acknowledgement of the Parliament.

Herein I conceive they give Caesar his due.

Answ.

The second of the Assembly of Divines. They did not give them the Title of a Synod, nor attribute authority to them to determine for the Church of Christ, lawes, rites, or ceremonies, &c. For I thinke they did not understand them to have (or to be capable of) any such power from God: for if these had knowne they had assumed it, they would not (as I thinke) have beene of them.

The third is: their taking notice of the miscarriages of the Separatists.

Answ.

In this they did very well. and made a good use thereof, as I may judge from your owne speeches, concerning their way, and I pray you tell me (Mr. Edwards) for what end were the miscarriages of Gods people (written by the direction of Gods spirit) but to warne others of the Saints from falling into the like; for wherefore did God at any time punish his people (for their sinnes) but to recall them back, that so he might bee reconciled unto them againe; but never to deterre them from his holy waies, wherein they walked before, or when they practised those miscarriages.

Gen. 37. 7, 8,
9, 10.

If Adam should have offered no more sacrifice, because Cain fell out with his Brother (for offering a better Sacrifice then hee) he should have beene condemned by his owne conscience; for the way was never the worse for Caines miscarriage. And the way that Jacob walked in, was the way of God though the sonnes of Jacob sinned; They were godly and holy men in the maine, though they missed it in selling their brother. And did not God visit them in mercy, to bring them to a sight of their sinnes, when

he caused their *sheafs* to bow downe to *Josephs sheafe* in *Egypt*, Gen. 41. and 43. and 44. &c.
 and caused *Joseph* to afflict them, to put them in minde of their sinne; yea, did it not worke that good effect upon them, for which the Lord sent it, by causing them to accuse themselves saying, *We are verily guilty concerning our brother, in that wee sawe the anguish of his soule when hee besought us, and wee would not heare, therefore this evill is come upon us; Nay, did not God further illustrate Josephs glory before them, not only by making all their sheaves to bow downe to his sheafe, but in letting it be seene that the Sun, and the Moone, and the cleaven starres fell downe before him, When they all went downe into Egypt; wee will not deny but that the sonnes of Jacob did fatally miscarry, yet the way of God wherein they walked was not therefore to be abhorred, and yet their miscarriages are set before us all as land-markes, that we should take heed of running upon such shelyes; And I hope these Apologists have not forsaken the wayes of truth for the miscarriages of some that have walked in the way before them, for you say, they have beene active for their way since; And I hope that they know that the way was Christ, though Judas betrayed his Master & Annanias, and Saphira dissembled, and Symon Magus was proud, and one of the Church of Corinth, committed fornication, and Demas forsook the way, and embraced the world, and Diotrephus (Antichrist like) sought for preheminance, and many Balaammites crept into their society, who preached for wages, and if any should have said that the way of the Gospel was not the way of Christ, because these persons (and such as these) did miscarry, it would have discovered great ignorance in them; for though they were spots in their feasts of charity, yet the Church of God had alwaies power to cast them out, and that without the helpe of a Synod, which hath beene proved at large in my answer to your booke against *Independency* and *Tolleration*. So that though the Saints of God who are chosen vessells unto him should faile, as Peter did in denying his Master, through the slavish feare that hee was in of that company of Priests, which Crucified Christ in that time, and the beleeving Corinthians wrought upon to eat things sacrificed to Idols, (according to the doctrine of Balaam,) as some of the Church of Pergamum and Thyatira were, yet notwithstanding these personall infirmities, the way of God wherein they walked*

ought not to bee abhorred, but wee are to make the same use of these fatall miscarriages now, as the people of God were to make then of the miscarriages of Noah, Abraham, Lot, David, Solomon, Hezekiah, and divers others, and not to runne upon the same shelves: And though these Apologists abhorred the miscarriages of those that went before them, in the way of Separation, yet by your report, they still follow the way, and so they ought, for we are commanded to walke in the way of good men, and to keepe the paths of the righteous.

Objection. But some may say, can those be called righteous men that so miscarry?

Answer. We affirme still that the way is a righteous way, and if any man (that desireth from his heart to walke uprightly in it) faile through infirmity, hee hath an advocate with the father Jesus Christ the righteous, and needeth not to goe to a Pope, or a Synod for a pardon of his sinne.

Objection. Some peradventure will say, you will have the Saints to bee subject to no Law!

Answer. If the Saints breake a just Law, they must submit to the sensure of that Law, if they breake their Covenant, and violate it in sinning openly against any of the rules of Jesus Christ which hee hath given to his Church, they are subject to bee sensured by the Church, for the law was made for the disobedient. But those that walke holily, against such there is no law. Magistrates were given for the punishment of evill doers, and not onely so, but for the praise of those that doe well, and these are the two parts of the Magistrats duty, which if they neglect, they must answer it to God, who sitteth in the Assembly of the Gods, and weigheth all their proceedings.

And now what have you got by the Apologists declaration? (that they have observed the failings of the people of God.) You have meerely bewrayed your owne ignorance, for if you had knowledge, you might have made a better use of their speech.

You say, their fourth thing that is good is their description of the people of the Church of England.

Answer. I conceive they speake of some of whom they had hope, because they conceived them to be plyable to receive what is brought them for truth, and also capable to discern true from false measure.

So

so it appeareth that if they preach *error*, the people are capable to discern it.

But to leave this as a thing that doth not much concerne us that are *Separates*, I will borrow leave to *paraphrase* a little upon your application, which you make of the miseries of the *Separation*. You say you would have had the *Apologists* to have made use of these mens *fearfull sinnes*, to have deterred them from their way, and you nominate *Brown, Boulton, Barrow, Smith, and Jonson*. But here you commit two evils.

First, you insinuate a *slander* against the dead. Secondly, you would have men forsake the way of God for other mens failings.

For the first, you speake of their *fearfull sinnes*; but you mention nothing. The greatest sin that ever I heard any of them accused withall was, their *going backe to communicate with the Churches of England and Rome*; which was a great sin indeed, for *Idolatry* is as the sin of *witchcraft*, and to speake the truth, this is that great principle which hath caused so much division among the *Separation*.

You refer us to the stories of *Brown, Boulton, Barrow, Smith, and Jonson*.

I pray you (*Mr. Edwards*) what *Stories* are those? and what are their *fearfull sinnes* therein mentioned? It may be you mean some lying *papist* stories (made by some *trencher Poets*) for *Prelates*, like the stories made by *Mercurius Alicus* at Oxford, and some of those stories are (by those who are best informed) taken to be like this booke of yours. And like a booke written by *Mr. Peter Studley* [my old *Parish Priest*,] which he wrote divers yeares agoe, against the *Professors* in the Church of England, concerning *Enoch Abeam*, who because he was mad, and in his madness killed his Mother, and his Brother, this *Mr. Studley* (called by the honest party, (*Study-ly*)) inveighed against that way of profession, and nonconforming, as you doe against the way of *Separation*.

And touching the *Apologists* silence in not declaring the principles which were the causes of the divisions.

I Answer. It may be they did not perfectly see them.

But I pray you tell me, how you dare charge all these men you have mentioned with *fearfull sinnes*? If the sinnes were so

fearfull, which *Brown* and *Jonson* were guilty of, the one in stepping backe to the *Church of England*, for feare of persecution; The other to the *Church of Rome* (for feare of nullifying his baptism, because he had it in a false Church, thinking that there could be no true Ordinance (in any respect) in a false Church,) and so was constrained (through want of faith and light to justify the Church of Rome and her daughters, (as Mr. *Samuel Rutherford* hath done,) tell me Mr. *Edwards*, what case are you in then? if their cases were so fearfull in justifying your Churches. For surely upon your owne principles, these were vertues to justify your false Churches to be true.

Smiths, you may know was of another nature, for he went from the Churches of the Separation, because he judged them unbaptised persons, and that was his ignorance.

But what have you against Mr. *Barrow*? Was there ever any thing justly layd to this Separates charge? Hee was indeed hanged at *Tyburne*, for maintaining That the Church of England was a false Church; and so was Mr. *Greenwood* who was his companion and fellow Prisoner, though there was no matter of fact layd to either of their Charge worthy of death or bonds: These two men were put to death by the Prelates, in *Queen Elizabeths* time, without her knowledge or privity, and that Early in a morning, the figure of their sufferings being seen in the Sky, by Mariners that were in other parts, and it was supposed, by the beholders of the figure (then to be done in England) because of the womens wearing of hats: for the two poore widowes that attended upon them in the Prison, waited upon them to the Gallows bearing their winding sheets; the figure of all which was seen as was said before: But this was done without the Queens knowledge; the greife whereof (by relation of those who were neer her) shee carried to her death. *Honest Penry* suffered death about the same time, he was hanged at *Saint Thomas a wattrings*, Early in the morning; And who dare say ought against these men, but that they lived Saints, where Satans throne was, and dyed as holy Martyrs of *Iesus Christ* as *Antipas*. And it may be, these are the fearfull judgements you meane befell them; for no other judgements befell them in this life, and they shall be freed from judgement in the life to come; But such false miracles you Priests work

worke, (as hath beene told you at large in my answer to your booke against *Tolleration*) to make all the world wonder and runne after the Beast, saying, who is like unto the beast? who is able to make war with him? But why did you not say that those were fearful judgements of God which came upon the *Martyrs*, who were burnt in *Smithfeild* in *Queen Marys* time? they suffered for the same cause as far as they law then: and the sentence against them (as it came from the seat of the *Magistrate*) came from heaven, as well as the sentence against *Barrow*, and *Greenwood*, and *Penry*, and all the rest of the people of God. If you will deny this, you will deny *Queen Mary* to be a lawfull *Magistrate*, for the secular powers passed the sentence of condemnation then, as in *Queen Elizabeths* time; for when the priests once had cryed, that such and such of the *Saints* were guilty, then the *Magistrates* passed the sentence, that so the *Priests* hands might be clesed from their blood; as witnesse Mr. *Foxes* booke.

But to leave these holy *Saints* at rest with God. I will speake something of those that are living, both the people of the *Separation* and the people of the *Church of England*. As touching the people of the *Separation*, they are all visibly holy. If any root of bitterness is scene to spring up amongst them it is cast out.

But you would intimate that the casting out of a sinner is a strong division, or else what doe you mean, by the strong divisions you speake of, for there is no other division of the *Separation*, but the separating the precious from the vile. That was a strong division which was made in the *Church of Corinth*, when they cast out the incestuous person, but it was a true, holy, and just division, because God required it, and they were not to keepe the feast of the Lord, till they had made that division: For if they had, it would not have beene for the better, but for the worse. For they ought not to have kept the feast with old Leaven: Such holy divisions you seldome (or never) make in the *Church of England*, neither indeed can you, being all in confusion, therefore you were not capable to pick moles out of other mens eyes, for as much as the beames were so bigg in your owne. And whereas those that commit sinne in the *Churches of Christ* are cast out and remaine no longer there, and are not admitted againe without repentance: The members of the *Church of England* committing

mitting *sinne*, yea being *common*, and *ordinary*, and *knowne sinners*, yet they are forced to be still of your *Church*, or else they shall be punished: yea, though they commit *sinne* worthy of *death*, and be condemned by the sentence of the *Magistras*, yet remain they uncast out of your *Church*, as appeareth by giving the *Sacrament* to *Theeves*, and *Murderers* when they are going to the *Gallowes*, be they never so impenitent.

Objection.

It may be objected, *This is a false charge, for wee doe not now admit aill to the Sacrament, wee are about reforming.*

Answer.

The *Church* of *England* was never so deformed [for the most part of the *Kingdome*] as it is now, yet there is not the worst *Parish* of the *Church* of *England*, but it hath the *Sacrament* still, by which actions the *Priests* become open violaters of Gods *Commandments*, and that against their owne *knowledge*, in casting Gods *holy things* to *dogs*; yea, the best in *England*, that taketh upon him a *Parish charge*, is guilty of this *sinne* actually, in sealing the seed of *wicked men* with *Baptisme*, yea, and all men in the *Church* of *England* are guilty thereof, that consent thereunto, though it be but with silence.

Objection.

But how can it be said that any of the people of the *Church* of *England* are *wicked*, seeing they are all members of the *Church*; for the *dogs* and *enchanters*, &c. are without? *Revel. 22. 15.*

Answer.

By this it appeareth what manner of *Church* the *Church* of *England* is, even such a one as Mr. *Henry Barrow* hath described it to belong agoe; for if you please to read but his discovery of a *false Church*, which he wrote in prison, you shall see there he hath proved the *Church* of *England* to be as the *Church* of *Rome* is, even *Babylon*, a filthy cage of all unclean and hatefull birds. But rather then you will take Mr. *Barrowes* advice, and the counsell of the *Holy Ghost* to come from among them, you will sooner helpe to hang all such *Barrowes*, and then say it is the judgement of God upon them: for none hath beene more forward then your selfe to persecute the *Lords people*, as appeareth by your *Writ* of *Ne admittas*, which you sent to the *Parliament*, to keep the *Petitions* of the *poore Saints* out thence. But it will not be for the *Parliament*s safety, to take such *wicked counsell* as yours. I hope the *Parliament* seeth (by this time) that God is making inquisition for *bloud*, yea, for the *bloud* of the *Saints*. And there-
fore

fore it is better that all *sinne* which hath beene committed, should be repented of; then that more should be added to the stock.

By all this you may see that the 4. things (in the *Apologie*;) which you say are good, are good for us, but not for you: And if you had not beene benumbed in your spirit, you would never have taken up (against us) such weapons, which (if you had beene sensible) you might have known would have come positively against your selfe; But these *tales* which you tel in your *Antipologia*, are like unto some of your tales which you tell the people in the *Pulpit*: for there you say you will face the *Separation*, and they will flie away, but you are shrewdly mistaken: For I, (who am one of the meanest) dare give you the meeting, and I hope to speed as well as I did, when I met that ragged Regiment which you set out against *Independency* and *Toleration*, which you called your *Scout*; (in your 8.th. *Reason* against *Independency*) and *joined* and *subjoynd* forces against *Toleration*.

Moreover you say (in your *Antipologia*) that the *Anabaptists* cast away this baptism, (received in a false Church) because they will not put a new price to an old garment. And upon the same ground, you say the *Separation* would have the *Materiall Churches* pulled down.

If this be one of the *Anabaptists* grounds (as it may be it is) then you may see their mistake: For they ought to discern between *Baptisme* in a false Church, which is an Ordinance of God, & that Church hath stollen & carried away in their *Apostacie*, they ought (I say) to put a difference betwixt that, and an Idol of their owne making, as for example. The *circumcision*, which *Isaiah* carried with him, was Gods; but the *Calves* were his owne, *Daggon*, and his Temple was the *Philistines*, but the *Arke* was Gods. And therefore if the *Separates* desire the pulling down of the *Idols Temples*, they doe well, but if these *high places* stand, they will be no price sowed to their garments, for they touch them not. But they have not been more forward (in this good worke of the pulling downe of the *Idols Temples*;) then your self in writing to the *Parliament* for a whole and totall Reformation, because they should not be blemished, you would have them to pull downe the *high places* and all *Idols* and *Idolatry*, as whosoever readeth your *Epistle* to your booke against *Independency* may see at large, where your *reasonable arguments* are set downe to the

Answer.

Parliament.

Parliament for that end and purpose. But the Anabaptists have no such ground to put away their *Baptisme* which they received in a *false Church*, as hath beene proved before. The *Calves* and *high places* of *Jeroboam* were to be done away, and it was their duty to demolish them, because they were a curse to the *Land*, and *Idols* of his owne making as hath beene said before: But the *Circumcision* which was *Gods*, which they carried away with them, they brought againe to *Gods Temple*, (as wee have done our *Baptisme*,) and were accepted. By all which it appeareth that you are able to lay no error to the charge of the *Separation*.

Moreover in this your *Antipologie*, you advance, and extoll your booke against *Independencie* and *Tolleration*: You say, that the *Apologists* meant that, as well as others, which were written with strength against there way: And secondly, you affirme it to bee argumentall, and that therefore it behoved either all or some of them to have answered it.

I Answer, They know best what they have to doe, yet for my owne part, I did conceive it ought to have beene answered, and therefore I answered it my selfe, and that for these reasons.

First, because you should not be wise in your owne conceits. Secondly, because I read that our Saviour *Christ* answered *Sathan*, when *Sathan* brought false arguments against him, and it is also written, that we should be ready to give a reason of our hope, to every one that shall aske us: and I considering the many questions that you asked, and the weakenesse of your reasons and arguments, and the untruths of some of them, and how contradictory they were to one another, thought it very easie to undermine and overthrow them, therefore I answered them, holding it meet for those who were more able, not to trouble themselves therewith, but to be employed in matters of farre greater and higher concernement. But seeing you are yet so bold as to stand in it, to affirme that your booke was argumentall and ought to have beene answered by them all, or some of them.

I desire againe to repeat the heads of some of the Cheifest of your arguments, that so ratiounall men may consider, whether they be truly *Logicall*.

The substance of your first Argument is this: *Its evident that the Church of God could not stand without some other helpe, then Apostles,*

Apostles, Prophets, Evangelists, Pastors, & Teachers, and all other Officers: But you have not declared any evidence, neither *Scripture nor true reason*: what I must wee then beleieve you upon your *bare word*? I will not; for that were to make you a *God*, or at least one infalliably inspired.

Your second argument is, that the *Governments of Independent or separated Churches*, is not of divine institution, because it forceth them to have *Ministers without Ordination*, which thing is an untruth like your former, as hath been proved at large in the Answer thereunto: and there are divers untruths in this reason (or section) which have been answered, as will plainly appeare to those that will take the paines to reade your booke and mine.

Your third, is; that it is not to be thought that *Christ would leave such a Government*, that affords no way of *appeale*, &c. This is answered at large: that the Churches of the Separation have *true waies of appeale*. But the Church of England hath not.

These be your mighty Arguments of strength, which deserved an answer, though you proved none of them: If the answer which I sent you already have not sufficiently proved your arguments to be groundlesse, declare (I pray you) what substantiall point is not answered, (if there be any substantialls in them) and it shall be answered by Scripture, and good reason, or else you shall have the conquest.

But you have (in this your *Antipologia*) named some learned Authors; who have written against Separation, amongst which Mr. *Rutherford* is one.

And I have seen Mr. *Rutherford's booke*, and also weighed it, But I could not discern, that he hath set down any thing against Separation that hath any force; neither hath hee proved any thing sufficiently, but hath propounded many queries, which have been both framed and answered long agoe, and he hath in his discourse expressed and repeated many answers, which have been made to those queries, by the Separation, and running them over, he telleth us what this man saith, and what that man saith, and what another man saith, but he in declaring his owne conceptions, (following his *blind Zeale*, and *papist Authors*) runneth himselfe headlong to justify the Church and Mi-

nistry

C

Mr. *Rutherford* hath
divers times in
his booke nam-
ed (or rather
nicknamed)
me in stead of
answering me,
he hath made
a shew to re-
peat some of
my arguments,
and yet there
was no argu-
ment in my
booke (so
childish)
(though he
calleth them
so) which he
hath answer-
ed, no, nor so
much as set
my arguments
downe indeed
as they are, as
whoever tak-
eth the paines
to read his
booke, & mine
may see,

nistry of Rome; against the *Separates* arguments, theresspecified,
bringing no sufficient prooffe either of his owne or other mens a-
gainst them: Therefore I would have understanding men to con-
sider whether this of his be learned or pious writing yea or no? The generall scope of his booke tendeth to prove that *the power of the Church resteth in the hands of her Officers*. But he should con-
sider that *Christ* hath given the power to his Church which is his
body and spouse, of which: (and of whom) he himselfe is the head
and *Husband*, neither can any *Officer* in the Church move [Eccle-
siastically] without the power of the Church, no more then a
mans *Arme*, or *Leg*, or prime member can move, except it de-
rive power from the *body* of which it is a naturall member: Yea,
the power of the *Keyes* is as absolutely the Churches, which is
Christs wife, as the power of the *Keyes* of the *Family* are the
Mistresses, to whom the *Husband* giveth full power; and I thinke
no reasonable man will affirme (if her *Husband* give her sole
power in his absence) that she is subordinate to any of her ser-
vants. Now the Scripture is cleere, that *Christ* (who is ascended
up on high) hath delivered the power to his Church, therefore it is
against the light and law of nature, to conceive the Church to be
thus subordinate to the servants; but rather (we may speake with
reverence to *Christ*) that her servants are subordinate unto her;
and it is a dishonour unto *Christ* for them to usurp ecclesiasticall
authority over her; But in case they should so doe, she hath recei-
ved commission from *Christ* her Husband, to deale with them, ac-
cording to the offence committed by them, and if need require
to cast them out, and then not to suffer them to enter in againe
but by the dore of Repentance.

But as Mr. *Rutherford*, by pleading for the Ecclesiasticall pow-
er to be in the Officers, hath given great advantage to the *Pope*, so
hath he to the *Anabaptists*, by pleading the universallity of his
Church, bringing in the seed of wicked men to be baptized be-
cause their fore father was a believing Parent, but upon this
ground all the Infants in a world are baptizable, because a *Sol-
dier* was the father of them all. But the Scripture teacheth us o-
therwise, for the House of *Jacob* was forsaken by the Lord, because
they enlarged themselves from the East, and were Southsayers like
the *Philistines*, and pleased themselves with the children of *Stran-
gers*.

You

YOU have joyned to your *Antiplogia*, certaine reasons against
Tolleration, which are the same in substance with those
 which you brought in your former; And seeing they have beene
 largely answered there, in the answer to your *ten reasons*, and in
 my reply, to your answer to their *six reasons*: It is folly for you
 to study to relieve those reasons to serve your turne; For untill
 you are able to stand out, and prove by the word of God, that the
 Church of England (which you call your Church) is the Church
 of Jesus Christ, as it now stands in confusion; And the ministry
 thereof (either in the Synod or out of the Synod) is the ministry
 which Christ gave to his Church, when he ascended upon high:
 Till this is proved (which can never be) all the arguments which
 you have brought, or can bring against the *Separates* (under the
 names of *Seſtaries*) are still against your selfe. For whether there
 be *Seſtaries*, or *Scismaticks*, whether *Athiſts*, or *Papiſts*; whether
 wanton *ruined Chriſtians*, (as you tearme them) *disobedient to*
Magiſtrates, *unfaithfull to King and State*, *Obſtinate Rebels*, nay,
 what ever wickedneſſe can be named, the perſons practiſing the
 ſame are found to be *Members of the Church of England*. There-
 fore I would adviſe you, hereafter to let *Baal* plead for himſelfe:
 And goe not about to make the *Magiſtrates* beleive, that it is their
 duty to ſuppreſſe the Church of Chriſt, to heale the *Rents* of your
 confuſed Church ſtate, for though all the *Prophets* in the land
 would heale *Babel*, yet ſhe ſhall never be healed, for in a generall
Apoſtaſie there can be no true *Reformation*, but by a totall *viſible*
Separation of the pretious from the vile. And therefore you come
 ſhort when you would intimate, there is nothing between you
 and us in point of the ministry, but that our *Ministers* muſt ſeaſe
 from their outward temporall labours, *employments*, or *trades*,
 for our *Ministers* have no falſe calling upon them, as yours have
 which is a great gulf betwixt your *Ministers* and ours, and be-
 twixt you and us. And concerning our Churches you ſay the
controversie were at an end, if our *ministers* would grant to our
 Churches, that *Aſſemblies* and *Synods*, might judge and paſſe ſen-
 tence upon our members as often as they ſee juſt ground. But
 truly (Mr. *Edwards*) this were to adulterate from the true *pat-
 terns* left unto us, and as this arguement in you great *ſlackneſſe*
 and *pride*, ſo (if your counsell were followed) it would make o-
 thers

Acts 10.

* That were
to goe from
the greater, to
the lesser, and
(you your self
doe aske) what
a rule is this:
Pag. 136.

thers like you; but as our *Ministers* doe not desire to live *Idly*, as you would have them doe, neither doe our *Churches* desire the thing which you would have our *Ministers* grant them: you may know that you doe not goe according to the rules of Scripture, when you perswade the *Ministers* of the Gospel to cease labouring with their hands: For when *Paul* called the *Elders* of *Ephesus*, to give them their charge. He set before them his owne example, I pray you read the 20. Chapter of the *Acts* of the *Apostles*: And see whether *Paul* required any to leave working with their hands: no sure, he commanded the direct contrary: where he expressed that he *Covered no mans Silver or Gold, or Apparell*. But saith, that they knew that his owne hands ministered to his necessities, and them that were with him. And further saith, he hath shewed them in all things how that so labouring they ought to support the weak, Remembring the words of our Lord *Iesus*, how he said, It is a more blessed thing to give then to receive. And concerning our *Churches* submitting to Synods, to judge their cases; That were to make themselves fools: For if ther be a wise man amongst us, We ought not to goe to law with one another before those that are without, for temporall things, much lesse about spirituall things: For the *Apostle* hath declared that the *Saints* shall judge the world, yea, the *Angels*; If this be true, (as no understanding man can deny) then it would be a more greivous sinne, and worse adultery, for the Spouse of *Iesus Christ* to seeke, or for, to a power, that is neither *Iure Divino*, nor *Iure Humano*:

And now I will speake something to these your 8. reasons against tolleration, though they are of the same nature with the other in the first book, and so have been answered already, yet to satisfie the Reader more fully, I will here give answer unto them particularly. But I would have you (& all men) know, that I doe not (neither doe any that are truly religious) plead for such a Tolleration, as you would father upon us, even a Tolleration to sinne; We plead not for a Tolleration of all sorts of persons (who are members of the Church of England,) for that were to plead for a Tolleration for *Theeves* and *Murderers*, and *Adulterers*, and *Sabbath-breakers*, and all sorts of wicked livers, that all men might doe as they list; But the thing wee plead for, is a peaceable enjoyment of our liberty to worship God, publickly, according

ding to his revealed word, most especially upon that time instituted for his publike worship, even the first day of the week, being the Lords day; And that all the 6. dayes, we may follow our callings without feare of the execution of such unjust Lawes which former Parliaments have made; against such, who would not come to their Common Prayer book, or submit to all the orders of the Parishes of England; for such a Toleration as this we plead.

IN your first reason, you affirme that a Toleration of Independent Churches and governments with their opinions and practise, is against the Magistrates duty laid down in the Scripture.

But I have proved it to be the Magistrates duty, to Tolerate the true worship of God, and those practises which are according to the word.

But you would insinuate still your old slander, that we plead for a toleration of herisie and Scisme: which we know is against the Magistrates duty; and this maketh against your evil way; For if a Parliament may not (as you say) displease God to please men, nor wink at evil, so content some persons, And if Parliaments in making lawes for religion, must depend on the will of God, revealed in his word, and not upon the consciences of some People. Then it is dangerous for a Parliament to constrain men to submit to the decrees of a Synod (or Presbytery) when neither the Presbytery, nor their decrees have ground in the word of God.

YOUR second reason is, that The Toleration desired is against the Solemn League and Covenant taken by the Parliament and Kingdomes, and therefore the Toleration desired comes to late, the doores being shut.

Ans. Here you say a fearfull aspersion upon the Parliament: for requiring such an Oath and Covenant, as if they intended to shut the Kingdoms of Christ and his true worship out of the three Kingdomes, for you say further: If the toleration were lawfull in it selfe, yet because of the Oath and Covenant, it is unlawfull, though it might have beene granted before, it cannot be granted now, least the Kingdoms should be guilty before God of Covenant breaking.

Ans. Surely you will make the Parliament all like Herod, * Mark 6, 16. they must take poore John Baptists head off, because of their oath!

But

Gospel Covenants doe not teach men to persecute;

*Din. 6.

But is this oath so foule as you would make it? and yet is it like the Decree of the Medes and Persians, that it may not be altered. Well -- God can deliver poore Daniell in the Lyons denne, and (it may be) you shall come in our stead, when once the Parliament discerneth your wicked intentions.

But (Mr. Edwards) bethinke your selfe, will not you blush, and be ashamed to give in the oath in these termes, as you have ever exprest it (in this your second Reason, pag. 283.) that we are to endeavour the reformation of Religion, in the Kingdomes of England and Ireland in Doctrine, Worship, Governement and Discipline, according to the example of the best reformed Churches, [forgetting the word of God] which ought to have bene set before you (as it was indeede by the Parliament.) But you deale by the Covenant, as you deale by the Scriptures, hack them, and mangle, and labour to make them fit for your owne turne; and yet you jeered the Apologists (when they spake of the way and praise of their Churches) because they did not name the Law or Old Testament in expres words (though they in the same place testifie that they reverence and adore the fulnesse of Scriptures and their sufficiency to make us perfect, &c.) but here you have shamefully forgotten your selfe, and overslipt both Law & Gospel. And so tye your selves to mens patterns without the woid of God.

And surely I cannot beleave that the Parliament hath Countenanced so, as you inferre in the same page of your booke, How (say you) can they grant a tolleracion so different as their way is that will not depend upon a Synod? And in the next page of the same Reason you say, that there is in the Covenant a clause in the second branch, that wee shall without respect of persons, endeavour the extirpation of Scisme, and whatsoever shall bee found contrary to sound Doctrine, and the power of godlinesse, least we perstake in their men's finnes. Now surely (Mr. Edwards) I wonder that wise men can smile upon you, except it be in consideration of your folly, for you are made all of contradictions, unlesse you would have us take it for granted, that it is according to sound doctrine, and the power of godlinesse, that a number of Priests should be called together of contrary religions, some for the Bishops and some for the Presbyterie, and some for Christ, and that the two first casting aside

afide the last, should agree to make decrees, & a *Parliament* should be bound to establish them. Would this bee now to extirpate *schisme*? nay it would be to establish a *grand schisme*: For godlinesse is cast out by the two first, and the *Parliament* must establish what ever shall be thought of those two first to be sound, whether it be for the *Bishops* the *ancient fathers*, or for the *Presbyters* their younger sonnes: and so you would have the *Parliament* to bee indeede guilty of their sinnes.

Your third Reason is, that *A Toleration* is against the nature of a *Reformation*: and here you discover your selfe in this Reason, that the *Reformation* you intend to make is to force all men in the *Kingdom* to submit to some pericular forme, for you say you cannot make a reformation but it must offend many consciences. But if it be so, it will be the consciences of them that have knowledge in the word of God: For the ignorant multitude will bee offended at nothing, but of whatever Religion their King will be of, they will be of the same, therefore you are a contentious man indeede! that will offend the consciences of the godly, to make your Church great, that so your renewes may be large!

Your fourth Reason is, *A tolleration of men in their errors* is against the judgements of the greatest lights.

Ans. It is granted, Therefore you might have spared your labour, in citing your *ancient fathers*: For in all that you doe herein, I oppose you not.

Your fifth Reason, is that the *Magistrates* tollerating of errors, and new opinions, is a kinde of invitation to them, &c.

Ans. This thing I grant.

And therefore the *Magistrates* ought not to tollerate errors, or any opinion that is not grounded upon the word of God; And therefore I conceive it to be the *Magistrates* duty, to make tryall of the *Synod*, whether their gathering together bee according to the word of God? or according to the customes of this *Kingdome*? And whether they bee not of the same nature with the *Synod* which used to sit in the *Convocation house*? And whether any decree which they shall now pitch upon

"Dan. 6.

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on [not having the Scripture for their warrant] may be consented unto? And though it have the Scripture for their warrant, whether there bee ever the more weight in it for their decreeing of it: and it greatly concerneth the *Parllements* to consider whether the *Assembly* have any thing to do with the things of God, [while they stand Priests by their *OLD-POPISH-CAL-LING*,] And that upon your ground (namely) that the *Magistrates* ought not to tolerate errors, or new opinions.

And all waies, and practises, are new, and strange, which have not warrant in the word of God.

IN your sixth Reason, you pleade against a tolleration of different formes of Church government, for feare of division among Ministers and families (you say) it will not stand with Christian policie, but it will stand with *Marchevillian*.

Mr. Edwards, If *Christian policie* might take place in the Kingdom of England, and all your *Marchevillian* policie banished out, there would be no striving then about different formes of Religion; but *Christs true Religion* and *Gospel* would then have a free passage without interposing, for the free tollerating of it will produce no mischiefs, nor evils at all; And it is not wee, that pleade for different formes of Church government, but your owne party. We pleade but for one intire government established upon sound principles, unalterable. And not a government which may looke with severall faces, in severall times, upon severall occasions, according to mens fancies.

And therefore it had beene better for you to have held your tongue, then made so many repetitions of things which have beene sufficiently answered long agoe.

YOur seventh Reason is, that *Independency*, or the Church way, as being a schisme in forsaking the Reformed Churches, and constituting new, the way of constituting Churches by the people, the way of making their Ministers, the refusing of believers and their children to the Sacraments unlesse they bee Church members, with many more, are all flat against the primitive pattern, &c.

Answer.

In these words you have so jumbled things together as it were in a broken language. If you meane that the way of Separation from your false Churches, & their way of making ministers, & constituting

fixing Churches, is contrary to the primitive patterne, you speake untruly; for they make the primitive patterne their rule: And then (for their refusing of beleevers and their children from the Sacraments, unlesse they be members of their Church,) in this you accuse them unjustly also: for they doe admit beleevers, and their Infants to the ordinance of Baptisme, though they bee not members of a particular congregation: for they are not capable to be members before Baptisme, (In respect of order) and to partake of the Supper, till they be in [particular] Church fellowship. And this I will engage my selfe to maintaine against you, if it please you to dispute the case; And therefore you had no neede to have branded this practise, with such a blacke badge, to call it the fountaine of evill, and root of bitterness and manifold errors and other mischises. For this is but your bitter language against the truth.

And if you intend to make your rejoinders, and large tracts (which you brag of,) of such stuff as you have made this *Antipologia*, it were better for you to put on a buffe coat, & to go fight in the Army against your enemies, then to sit at home to slander and accuse your friends, even those who never did, nor thought harme to you or any other.

YOur eighth Reason is a commendation of the *Presbyteriall* way, and that by the testimony of many fathers, and the testimony of the *Scottish Commissioners*.

But you say there will be objected a passage against it, in a booke lately printed of M. Simpson.

Ans. I leave Mr. Simpson and you to try it out.

But if you had so defined your Presbyterian government, and set downe your bounds and limits, what, and what not, according as you call upon the *Apologists*, to define their Church way, then you should have had my judgement of it, here, to the full. But to judge and determin so of a thing which is not yet begotten, or brought forth in this Kingdome, is not so easie a matter, neither do we know what forme or shape it will have when it is brought forth. [It may (for ought I know) be a *MONSTER* like the Image of the sevenheaded beast,] and if it bee found defective, then all, who have taken the *Nationall Covenant*, are (by your own confession) so tainted with the corruption of it, Yea, And further (you

(you say) as the Parliament will not be respecters of persons, or partiall, they must grant no tolleration, but what is agreeable to sound doctrine.

In this you speake very true, although indeed you crosse many of your former speeches. And therefore the way to decide the controversie, is to leave writing of such large treatises, wherein you doe but (as it were) picke strawes (and make abundance of repititions, to tryfle away the time,) (In my judgement) (I say) It were better (for your selfe, and Mr. Sammel Rutherford, and Mr. A.S. (or any of you, or whomsoever the Parliament shall appoint,) to produce Scripture and good reason for your way, (if you can) and let as many of the Ministers of the Congregations of the Separation, have freedom to produce Scripture, and sound reason, for their way, [in a free conference:] And let the houses of Parliament who are able to judge of the great, and weighty businesse of the Kingdome (let them I say) have the hearing, and tryall of the conference, and as things are cleared, so let them allow, or disallow. And this is according to your counsell (in pag. 304. of your *Antipologia* where you say, *To conclude, If the way of Independencie be of God, and the Apologists can make that good, let it be established by Parliament, and let all come to that; but if not (say you) why then should it be tolerated.* In this I thinke you say right, stand to this, and let it come to the tryall; and doe not insinuate against the Church way, as you have done (in this page, and divers other places of your booke) where you say, *the Devill would affect the tolleration of it.* For that tolleration w^{ch} the Devill would affect, is that tolleration, which you would slanderously father upon us, and not the tolleration we seeke for.

And therefore I would have you to correct your language, and search and try your wayes, (as you exhort the Apologists to doe;) Consider with what spirit, and intention you writ this booke, Let your conscience reflect upon what is plainly layd downe before you, in the Answer to your former booke, and in this. And doe not seeke shifts, and superfluges. Consider and receive admonition, though it be from a woman. I am sure many godly persons and Churches beyond the seas, are grieved at your writing, as well as in this Country.

Consider how that though you were, cryed up by the worse sort,

fort, whose *Champion* you were become, and that your confidence was so, of carrying any thing, and saying any thing, yet your wit (so strong for you,) hath deceived you. Let my counsell (therefore) be acceptable unto you. Repent, Repent, of making this *Antipologie*, give glory to God, and recant it, resistie your Repentance by coming out of your false estate, and recall this *Antipologia*. I have shewed unto you the greaznesse of your sinne, and folly in particular, in making this *Antipologia*, as well as your former booke: They were both unreasonable, disordered, sinfull and ungrounded vapours; scandalizing the Churches of Christ: There are many untruths in them both, & that not onely where you make naked relations of Tales, but where you make profession before God, and the World, to bring sufficient reasons; when indeede you bring nothing but shadows and fig-leaves. And this sinne of yours is agravated, by your labouring to bring the houses to consent unto you, to keepe under the people of God, and to roote them out of the Kingdome, or at least not to suffer them to performe publike worship, in the way which God requireth. Now if a simple, and single untruth neede repentance, what repentance ought there to bee for such a compounded agravated evill as your is? And as I have represented it to your own conscience, that you may repent and be humbled: So I turn you over to the Parliament, to deale with you for the same.

Now if you had beene a Member of a true Church, I could have admonished you in another way, But you [being in disorder] could not be dealt with by such an Order.

For what have I to doe to judge them also that are without. 1 Cor. 5. 12.

FINIS.

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openly and professedly as we see by the things that
 they command to each mans consideration. Then by mo-
 pen to relate: When *Joseph* told his dreams to his Fa-
 ther and Brethren, that his Sheaf arose and stood upright,
 and the Sheaves of his Brethren that stood about, did
 obeysance to it: And that the Sun and Moon and the
 eleven starres made obeysance to him: the Text saith
 that his Brethren envyed him, but his Father *Jacob* ob-
 served the sayings: Thus let us do, not like *Josephs* Bre-
 thren, the ten first borne of *Jacob*, envy divine providence
 which seems to most men but as dreams; but let us ob-
 serve them, and ponder upon them in our minds: In the
 time of *Joseph* the Church of God was confined within
Jacob's house; *Jacob* had but twelve soules, and there was
 difference and enmity among them; in the time of
 the Incarnation of our Saviour Christ, he chose but
 twelve Apostles, that they might be with him, and that
 he might send them forth to preach the Gospell, and to
 them he gave commandement to love one another, yet
 one of these was a Traytor, and a Divell: We know
Joseph was envyed by his ten elder Brethren, because he
 was better then they; he was iust, he was (as *Josephus* re-
 lates) of a more vertuous spirit, and in prudence he out-
 stripped all his other Brethren, and he told his Father of
 the evill sayings of his Brethren, this they envyed; and
 because their Father loved him, they hated him so much
 the more; and therefore he is sold to be a slave &c. We
 also know that *Judas* one of the twelve Apostles, hated
 Christ because he was of God; and *Judas* was a Divell,
 the Divell is an enemy to God, and men of godlesse
 spirits hate men of goodnesse: If among twelve Parri-
 arks ten were envyous, and among twelve Apostles, one
 was a Divell, it is no wonder if many such be found in
 a Kingdom, or common wealth; and is not strange if
 some

some such be found in Counsell, or Synods why else did the whole multitude of the *Jews* call for *Barab* (that was a murderer) to be delivered, and cry out against Christ to be crucified, and why was there so many in the counsell willing to condemn the innocent and let the nocent go free? and why were Counsell and Synods in the primitive times, disturbed and corrupted by the Arian Heresie, as at this day by *Antinomians*, *Anabaptists* &c.

I am informed that on Saturday last, there was a Gentlemen that sometime took constant pay in the Army that was committed to safe custody for some such suspicion; and truly I do not marvell that the generality of the Souldiery spin out time to continue the war; so long as it yeelds them a double profit.

Nor do I wonder that some men plead so much for liberty of conscience, so long as by it they get liberty to grow rich, they go in soft rayment & bring hard pieces to their coffers, and say they have not sinned, nay they cannot sin, say they, nor need they to be humbled, by fasting, or confession, but condemn them they do; as that Pharisee did the poor Publican, yet we pray, and they sin, I pray God it be not our sin that they are suffered.

On Saturday last, Mr. *le Strange* that endeavoured to betray Lin, received his sentence of death by the Court-Marshal in Guild-Hall; his sentence was, that he should be carryed to the place from whence he came, and from thence to the place of execution, and there to suffer death by hanging by the neck till he was dead; at which words Mr. *le Strange*, went away very penive, desiring he might be an example to make all other to take heed of the like offence, &c.

About the beginning of this week, we had Intelligence of a good service done by Major *Domet* in the West, against a Garrison of the enemy between West-dean,

and Malmesbury, called Russell, where he took 5. or 6. commanders, and about 20. Horse.

Plimouth is in the same condition as last week we related, and there is course taken for the relief of it, both by Sea and Land: The Enemy is a distance from the Town, but they have so forraged the Country neer Plimouth, that they cannot get provisions, if they had a considerable party of Horse to make their way further into the Country, the Enemy would not hurt them, but they would be able to annoy the Enemy: In the mean time course will be taken to supply them with what they want by Sea: And because the cruelty of the Enemy hath been exercised upon the honest Inhabitants in the county, whom they have plundered and misused, and stript divers as the inhumane Irish did in Ireland, and sent them naked into Plimouth; therefore there are some persons appointed to receive such clothing as any will voluntarily bring, to be sent to Plimouth to their relief; I wish that every one would take notice of it, and stir up one another to so pious a work, and carry in what they have to spare, and they shall have thanks here, and a great reward in Heaven.

The King hath sent a considerable party of Horse and Dragoons into the West, some say 3000. others 2500. they are commanded by *Hopton*, and Col: *Goring*, They intend to do what mischief they can to our Forces in those parts, and their especiall aime is at Col: *Holborns* Forces, with which he relieved Tanton: But such course is taken, and such supplies are, and will be speedily sent, as will not onely (by Gods blessing) secure him, but enable him to encounter the enemy wherever he find them.

One thing (if true) is very observable, which is affirmed from good hands; That when Col: *Goring* was going with his charge westward, he came to take his leave

of the King, and withall desired His Majesty that he would grant him one request, which he said was for His Majesties safety and honour, and for the good of his Kingdoms and posterity: To which the King replyed, That he would grant him any such request: Then Col: *Goring* desired that His Majesty would comply with his Parliament, and make his peace, upon what terms he could, and wisht His Majesty, that himself and others, who were excluded from pardon, might not hinder the peace, but let His Majesty look to himself, for his own peace, and leave him and others, who had engaged themselves for His Majesty, to shift for themselves: and so gave His Majesty thanks for the trust imposed on him, and promised to discharge it with all faithfulness, &c.

• It is certain by good intelligence, That His Majesties forces are not numerous, nor strong, his Infantry is much wasted, his horse are very poor, and worn out: Arms are wanting in all his Regiments, and Money as scarce with him, as it is among His Subjects, and therefore I see no reason, but that His Majesty should desire safety by a happy Peace, rather then to seek security by a destroying War.

There are more then 1000 of the Inhabitants of Shropshire, that never yet took Arms for the Parliament, but against them; who have now put themselves into a posture of defence against the Kings forces, being stirred up thereunto by the extreme violence and outrages committed by the Kings party both in that county and elsewhere; It were to be wished that severity were used to some of the Parliaments Souldiers, who dishonour the Parliament and our just cause by their unjust actions, in forcing free quarter where they have pay, and in secret plundering of their friends, such Souldiers were better to be maintain'd in the Goals then in any Army.

Leicester

Leicester forces at Coleorton having intelligence that a party of the Enemy was coming to assist Ashby garrison, and that a Market was kept at Ashby, which our forces sought to hinder, and so to keep the Enemy from provisions, sent to Derby for a party of horse to joyn with them, and to fall upon the Enemy the next Market day: They out of Coleorton accordingly marcht out, and faced the Enemy with about 400. horse, and at last resolutely brake in upon them, at a place called Crosse; so the Enemy fled into the house, and drew up their draw-bridges, and for haste shut many of their men out, who betook themselves to other places, where they could best secure themselves, our men took 13. or 14. prisoners, and slew some, and took many arms; And had Derby horse come in at the instant, who were also at the other side of the Town, it is probable they had taken all, or at least broken all the strength of Col: *Hastings*.

The Lords have concurred with the Commons concerning the Treary with the King, about the Propositions for a well-grounded Peace, and the businesse is referred by both Houses to the Committee of both Kingdoms, who now are in consult on the businesse.

From Abington is certified that Major Gen: *Brown* marcht out with a party towards Oxford, and approach, neer to the Fort Royall, and made so far an attempt, that he took 30. or 40. Horse and men, and was neer the surprizing of the Fort, but was prevented, yet came off bravely, without losse.

From the North parts we have little worth the relating, some losse we had by a sudden surprize from Newark, at the new Fort raised at Muskum-Bridge, where the Enemy took some of our men and horse napping, no man hurt or slain, but when they get at liberty again they will keep better watch; I wish their heels at liberty on that
condi-

condition: Newark is much straightened, and I hope will shortly restore part of other mens treasure, by them usurped: It is further certified that some of the Lord Fairfax forces have entred into Pomphrey Town, which is a good introduction to the Castle: the Town is the ready way to it.

The Lords sent a Message on Saturday to the Commons about Sir *John Hotham*, and the petition which was presented to them for the saving of his life, which the Lords were inclinable unto, if the Commons would concur: The Commons after debate put it to the vote, whether the petition should be taken into consideration or not, and was voted negative: On Munday the Lords sent to the Commons for an answer to their former Message, concerning Sir *John Hotham*, the Commons consented not, neither to the sparing of the Father nor the Son: On Tuesday, the time of his reprieve being out, Sir *John* was by an order from the Court-Marshal, to be brought to the place on Tower-hill to lose his head, and all things was prepared to that purpose: but as he was coming near the place, a Messenger came riding and brought a reprieve from the Lords, so he was brought back into the Tower: On Wednesday there was debate about it in the House of Commons, and for ought I perceive Sir *John Hotham* is still in the same condition that he was when first the Sentence of death passed upon him, of that I will say no more: he hath done well, but he might have done better to have held out in well doing: his demerit made him incapable of mercy, as appears by that he is excepted in the Propositions, before he was tried by the Court-Marshal.

Wednesday his Son Captaine *Hotham* lost his head, at the same place where his Father was yesterday to have done the like: he was in intention first, but in action last: The Commons on Wednesday ordered that no Officer shall hereafter stay the execution of Justice by any command of either House of Parliament, without

consent of both; *Captaine Hotham* for himselfe, because he conceived it was not likely that pardon would be granted to his Father presented his owne Petition, which I conceive is not improper to communicate: it is as followeth.

To the Right Honourable the House of Peeres in Parliament,

The humble Petition of *Captaine Iohn Hotham*
Humbly sheweth:

That he acknowledgeth that he hath justly merited your heavy displeasure, and deserved the greatest punishment that can be inflicted upon him, for that he hath required your abundant favours with ingratitude, arrogance, and folly: he well knowes he deserves not any mercy, neither should he have moved you in it, if your famous Clemency, his desolate Family, the teares and lamentations of a poore Wife, and helpless Children did not move him to sue for mercy, he hath sorborne to trouble you, or interst your good intentions, whilst there was hope of mercy to his distressed Father: but hearing to his great griefe that Sentence is revoked, he is bold to present his miserable condition to your mercifull consideration:

And humbly prayes, that whereas a sentence of death is passed upon him by the Counsel of Warre, that you would mitigate his punishment, and change it into fine, or banishment, or both, and your Petitioner will duly and duly pray, &c.

It was ordered by the Commons on Wednesday, that *Sir Iohn Hotham* should lose his head on Thursday, which is likewise done.

That I may answer a *Query*, and in a word satisfie the ignorant (for some else will make it, Why had *Waller* liberty to fine for his life, and *Sir Iohn Hotham* and his son should be both refused? The Answer is cleare; first the *Wor* in which *Mr. Waller* was, was hard to be discovered; the other were manifest: secondly the *Parl.* to make a full discovery of the *Plot* in which *Mr. Waller* was, engaged themselves and faith to shew him mercy if he discovered it, which he did: thirdly *Mr. Waller* was never condemned by any Court of Iustice, when he both petitioned, and acknowledged his guilt, and offered his submission before Sentence; *Sir Iohn* nor his son did neither: besides, *Sir Iohn* fact and his sons, was greater, and in regard of their trust was more: And therefore condemned by both Houses in judgement, and excluded in the Propositions. Fourthly, it is Gods command in this sort to withhold the sword from blood; and it is with a curse, &c. besides the many evident causes why justice should passe upon them, which are manifest by the severall evidences against them.

I have another dream to tell you, that our Brethren the *Stees* have now mustered their army in the North, 27000 horse and foot, w^{ch} 23000 foot, 200 horse and 1000 dragoons: my Dream will prove true, and they must advance West, for ought I see when I am awake; But God governs all. Painted according to Order.

(1)

The danger of TREATIES

WITH

POPISH-SPIRITS.

21. 9

OR,

A seasonable Caveat, and Premonition to
 our present most renowned PARLIAMENT,
 touching the frail trust in the Vowes and Protestations of
 Popishly-affected Princes, for Peace and Reconcilement
 with their Protestant Subjects.

January .4th 1644
London Nicols. C. C.
Abundans Cautela non nocet.



Although it must needs be granted, that (as the Poet sings) *pax est dul-*
cissima reru; Peace (especially married to truth) is a most sweet & pre-
 cious temporall blessing, and a most amiable and desirable thing; And
 that, that of the Apostle, *Ro. 12. 18.* is most true, *If it be possible, as much*
as in you is, have peace with all men; And although I therefore do most justly and
 ingenuously acknowledge, that our most renowned Parliamentary Worthies
 doe most holily and honourably both before God and all good men in en-
 tering into Treaties and Propositions for peace, and thereby doe most pru-
 dently and piously *liberare animas suas*, and stop the slanderous mouths of
 malignants: yet it must be as necessarily granted that it is a most essentiall
 part of prudence, to be most carefull and circumspect in the managing the
 results and settlement thereof unto such safe and secure issues for succeeding
 times; and (if it be possible) for the more certaine avoyding of future dange-
 rous after-claps, as themselves, and the Subject may receive certaine content
 and comfort therein for future times, especially after a promised and (though
 most deeply) protested reconciliation with popishly affected, and arbitrar-
 ily principled Malignants formerly offended with their Protestant Peers
 and people. In which respect, O the most sad and sanguine, O the base and
 bloody after claps, and calamitous catastrophes, and most lamentable events
 which have followed and fallen upon the plain and honest-hearted peace-
 desiring people and Protestant Subjects of popish Princes, under the name
 and vicious vizard of pretended and protested peace, forsooth, and recon-
 cilement with them! Most worthy; therefore, saies the fountain of truth,
 the Spirit of God, by the pious Prophet David, though he himselfe was a
 very vertuous and holy King, *Pat nec inycrps in Princes, nec in any sonnes of*

men Which is most true, not onely in respect of the brevity and shortness of their lives, but also of the inconstancy of their words and promises; for, how did *Isab* one of *Dauids* Princes or famous war-worthies, under shew and semblance of pretended love and peacefull embracements, most treacherously murder both *Abner* and *Amasa*, two other most renowned worthies of *Israel*, whom, otherwise, in open hostility he could hardly have wronged? And how was that ancient and famous City of *Troy* (so renowned by *Poets* pens, especially *Homere* and *Virgil*; we will not dispute the authentickness of the history, but onely make use of the morality of it) suddenly, even in one night, so ruined and depopulated, that as they sang of it, *Seges, nunc, ubi Troja fuit*. And all under the *Sinonian* deceit, and fraudulent pretence of a holy (or rather hollow) horse, by *Pallas* or *Pelasgan* art and policy built and brought into the walls of *Troy*; which in one night, I say, utterly ruined that most renowned City, which ten years siege and war before could never conquer or overcome: So that, seeing the *Trojans* would not timely listen to *Laocoons* counsell or wary watch-word, *Timeo Danaos & dona ferentes*, they were therefore made a proverb to posterity, by a *Serò sapiunt Phryges*.

But, what need so far fetched and ancient examples, since we have so many manifest and remarkable ones of this kind, more modern and neerer home? Wherof (for brevities sake) I wil only instance in two most eminent ones, and most pertinent to our present purpose; the one out of *France*, the other out of *Germany*: both which being seriously read and ruminated, let the wise reader rightly judge, and truly tell me, whether our present most renowned and pious Parliament, both eminent and excellent Lords and Commons, yea and the most loyall Senate, and City of *London* too, with them, have not extraordinary need and great cause to take speciall care and caution, with all Christian providentiall wisdoms and circumspection, as our good and most wise God (being first sought unto) shall enable them, how they make a peace, and how farre they will trust and rest on the fairest promises, and profoundest Protestations, that Princes or Courtiers can make unto them, especially, as I said, being popishly, or atheistically, and malignantly principled, and in their deepest and dearest relations and engagements addicted and devoted to Popery, Atheism, and Malignant, enemies of true piety and honesty.

The first serious example (then) most pregnant to this purpose, shall be that of *Charles* the ninth, King of *France*, Anno 1571. the yeere of that most execrable, base and bloody massacre at *Paris*, Oh the most horrid and hateful, the most deep and devilish dissimulation of this King, and his (then) Queen-mother, meerly and mainly under a colour of love and reconcilment to that most famous Admirall of *France* (a most wise, magnanimous and pious Protestant,

stant, yea, (under God) the maine pillar and prop of the French Protestants) and by deepest vowes and promises of peace and high priviledges and immunities, for his sake, to all the rest of the protestants in France: And yet all this onely to ensnare and entrap this most renowned Admirall (and with him the rest of the prime protestant Peers of France) into their pitfall at Paris, there the more commodiously, (or rather accursedly) to massacre and murder them, (as afterwards they did) in a most barbarous and butcherly manner; but to give you a few most materiall particulars for the most full clearing of the thing. Oh how did this King *Charles*, at the first, (with most exquisite Machivilian hypocrisie) bind himselfe by most deep vowes and protestations, yea and execrations of himselfe, on the contrary, to give the Admirall full assurance of his faire and cleare intent and resolution to settle and confirm all acts and edicts, and all desiderable priviledges, for the advancement and confirmation of the league and religion of all his protestant Subjects in France, backt most firmly (to see to) with the marriage of his daughter to the young King of Navar, a protestant Prince, and by this meanes also in a speciall manner got the foresaid renowned Admirall, the King of Navar, the young Prince of Conde, another Protestant Peere of France, and all or most of, the most eminent protestant Nobility of France, joyfully and unjealously to assemble together at Paris, (the appointed Theatre of the ensuing Tragedy) for the more solemn celebration of this mischievous marriage; How did the King also at this time (to take away all jealousies and mistrusts) receive the said Admirall (being now, by these wiles drawne to Court) with all French complements, and even extream demonstrations of love and embracements, yea with large and liberall recompences of all the Admirals losses, sustained in his warre, by the gift of 100000 Frankes, besides the present grant (for one whole yeere) of all the revenues which his brother the Cardinall of Chastillon enjoyed, being then lately deceased in England, gave him a place in his privy Councell, advised with him touching the managing of his greatest warre, then in Flanders, and made shew to be governed by his onely advise and counsell; yea, honoured him with the most plausible name of *Father*, and treated with him so familiarly, that the popish party began to murmur and say that *Charles* their King not onely favoured that Hugonet, (for so in France they nickname the Protestants, as our malignant and papists in England call true Christians, Puritans and Roundheads) but would, they feared, shortly himselfe also become a Hugonet; yea, I say, so extraordinarily and so extreamly (as I may say) did the King seem, thus, to hug and honour this most Noble and renowned, grave and godly Admirall, to free him from all suspicious and relinquiing jealousies, which sometimes were put into him, by the advicement of some of his deare and faithfull protestant friends, that (like honest-hearted

good *Sedulius*, touching *Ismaels* treachery) he could, now, taste no admonitions, or feare any unthankfulnesse, his honest-meaning spirit was so transported with the Kings counterfeited countenance and bewitching words. But now see, how (when all things were ripe for the ensuing wicked worke) all those favours and faire words, all K. *Charles* his deep vower, promises and protestations proved but so many sugred baits to swallow down, the smooth-lie, the Kings most base and bitter pills of horrid and inhumane treachery. For, when as, I say, the designed day was now come, and all things ready for plotted and resolved ruine and destruction; First, this good aged Admirall securely reading a petition, was suddenly shot at with a *Marguebuse*, which instantly tooke off the forefinger of his right hand, and sorely wounded his left arme; whereof the King being presently certified by the King of Navarre and the Prince of Conde, ô how he swore and tooke on, for seeming sorrow! ô how he vowed with most bitter execrations to take such speedy and severe revenge on the actors of this outrage, as to make his justice exemplary to all the world, and fully satisfactory to the good Admirall and all his friends! Whereupon great search was made, and the *Marguebuse* found, but the actor having a brave Spanish gennet at the doore below waiting on him, was fled and gone, and there was all was done. For, all this proved but a preparatory to a far more bloody Scene and accursed Catastrophe, now instantly intended: for now, the good Admirall being conveyed into a bed-chamber for cure, within a day or two, at most, after this, the Duke of Guise (by the full consent of King *Charles*, the Queen-mother, and others privy to the plot) set strong guards of Swissers and such like bloody villaines about the Admirals lodgings and bed-chamber, whereinto a servant of the said Duke first boldly entere, and with a naked Sword rushes at the good aged Admirall, as he lay wounded in his bed, and instantly and desperately thrust him through his body with his Sword, then doubles the blow on his head, another shoots him into the body with a pistoll, a third sorely wounds him on his legs as he lay, and then they cast that most Noble and renowned personage dead on the floor, whom living and in health, the proudest papist in France durst not (in a martiall way) looke in the face. This done, the devillish Duke of Guise caused his dead body to be cast out of the window to him, into the street, and those butcherly villaines hurld him downe headlong unto him, who having wiped the blood from his besmeared face, he said, *Now I know tis he*, and so despitefully spurning him with his foot, he left him, and then set forward the rest of the murderous and massacring work all over *Paris* in which interim, they left not this noble Admirall, thus, but an *Italian* (of the Duke of *Nevers* household, one of the complotters) cut off his head, and instantly carried it to the King and Queen-Mother, who joyfully causing it to be embalmed sent it shortly after

after, as a choice present to the Pope, for an assurance of the death of his most capitall enemy in France. Nay the rage of these French Romish Tygers rested not here, but like so many mad-Dogs, the rest of the ignoble rabble ran to his dead Corps, and one cuts off his hands, another his privy-members, and for the space of three dayes, they dragged his dead carkasse (as the Grecians did *Hectors* about the walls of Troy) with all inhumane indignity, through the streets of Paris, and then hang'd up his (thus) poore mangled body, by the heels on a Gibbet, and ceased not this most horrid and hellish massacre, till they had most lamentably murdered at least 10000 Protestants, men, women and children in Paris, besides many thousands more in other parts of France, at the same time. Yea and yet to adde more to all the impiety of this popish (& therefore faithlesse) King: He sending, now, for the King of Navarr and the Prince of Conde, gave them both to understand, even from himselfe, that all this was done by his own speciall command, and with all, peremptorily resolved the death of both these young Princes too, if they on his threats had not (as wretchedly they did) renounced their religion, turning Romish Catholike (against the light of their consciences) to save their lives and enjoy their honours. And thus you have summarily seen the sad effects of this most perfidious princes former deepe vowes, promises and protestations; And therefore, let all the World judge, whether, in this case, that be not most true.

Jurāt? Credo minus, non jurāt, credere nolūt;

Jurāt, non jurāt hostis, ab hoste cave. That is;

Does thy foe swear? none of his Oathes believes;

Swears he, or sweares he not; fear, hee'll deceive.

The other example is little inferiour to this former, for Popish barbarity, and perfidious disloyalty, and that was of *Ferdinando*, late Emperour of Germany, father of the now present Emperour, which in brief was thus.

After that this *Ferdinando* had (for his disloyall violation of the Bohemian Lawes & immunities, especially by introducing the Jesuits among them to tyrannize over their Bodies Estates and Consciences) been deposed and dispossest of that Kingdom; (over which, being Electorate, the Nobility & whole State of Bohemia had chosen him their King) afterward by the unanimous consent of the said Nobles and Magistrates, the Prince Palatine of the Rhine, unhappy son in Law to King *James* of England, was in his stead chosen to be their King, according to the fundamentall Lawes and power of that Kingdome: But not long after it so pleased the Lord (the Almighty and most wise disposer of all things) that at the great battell fought neere Prague by *Bucquoy*, the said Emperours Generalissimo, the Palgrave, the foresaid new elected King of Bohemia's forces were quite defeated and overthrowne by the said *Bucquoy*; and, thereby, the famous and ancient City of Prague was reduced by conquest to the obedience of *Ferdinando*, this being about

about 24 or 25 yeares agoe. Now the Emperour though thus re-estated, by the sword, and in some measure re-established in the Bohemian throne, yet, in the first place, to weave and insinuate himselfe the more into the hearts and affections of the Nobility (for the more sure and infallible effecting of his secretly intended devillish designe) and the heads of the Inhabitants of that City, which was the metropolis of that whole Kingdome; he thought it most fit, and accordingly put in practise with dexterious Machivilian craft and policy, to make most deepe vowes, protestations, and promises of full and free pardon and mercy for what was past, and a fuller fruition and enjoyment of his love and favour and of their rites and priviledges, than ever formerly they had enjoyed from any of his predecessours: which hee accordingly forthwith performed with all present possible confirmations, and carried himselfe in a very plausible and exceeding well pleasing deportment, every way, to them, for the space of above one halfe yeare, at the least. But, at last, about the expiration of a such like distance of time, the Emperour pretending some important and weighty affaires of the Kingdome to be consulted of and consented to by him and his whole Nobility, for the more successfull and peacelull settlement of the state of the Kingdome and their immunities, he summoned them all that were, then, absent from the City, to make their appearance at Prague, at a day and time prefixed, who (by reason of the Emperours so faire and friendly carriage to them, all this while, and there so full and free enjoyment of their promised priviledges and lawfull immunities) not suspecting any evill, much lesse such a bloody Tragedy to be acted on them, as afterward they found and felt, in obedience to his Imperiall Majesties command and gratitude for his great favours, they readily and cheerefully assembled together according to their summons at Prague; where being met, together with the magistrates of the City, and most kindly saluted and entertained with all expressions of seeming love and affection, within a day or two after, they were all by a strong guard of armed souldiers, prepared and appointed thereunto, unexpectedly brought upon a great stage, privately built up and prepared for this purpose, where the headsmen stood ready; and they all, thus sodainly ensnared and utterly unarmed; both prime Nobility and chiefe Magistrates of this City, who had had a hand in the Emperours former deposing and expulsion, did every man of them suffer the losse of his life, by the fury of a treacherous sword; and (which makes the abomination of this perfidious cruelty and treachery the more odious and execrable) the Emperour had appointed and placed about 60 Drummers underneath the stage, who (much like the cruelty of that tyrannicall Emperour *Phalaris*, with *Perillus* his roaring brazen-Bull) should with incessant importunity, beat upon and rattle their Drums, during all the time of the Execution, that so the noise, cries or complaints

of all these innocent Nobles and Gentlemen dying on the stage above, might not be heard or pittied, in their just exclamations of the Machavilian and most abominable craft and cruelty executed on them. But, in vaine did this faithlesse Emperour *Ferdinando* thinke to keepe that from the eares and knowledge of men which had already with a crying noise (like murdered *Abels* innocent blood) reached the eares of the omniscient and blood-avenging God, who soone cut short the thread of his life, and ever since and before his Death made his whole most unhappy Empire to him and to his bloody Son after him a lamentable Golgotha and stage of little else but rapine, ruine and destruction. Now, both these so pregnant presidents and examples, so eminently pertinent to our present times may be (me thinks) most remarkable Memento's and worthy warning-peecees to us in England, even to our most renowned Lords and Commons in Parliament, and to the most loyall and active eminent Citizens of *London*, to take speciall and extraordinary care, and with great wisdome and circumspection to be very cautious and heedfull what Peace they make, and what vowes, promises and deepest protestations (though backt with ever so heart-amazing curses) and execrations they trust and rest on, whereof already the rotten-hearted Royalists and Atheisticall crew of impious Oxonian Malignants have not been wanting, and all in the Kings Name, at least, to cheat, gull, and abuse the Kingdome and bring our precious Patriots into their base and bloody snares, and all forsooth under a colour and pernicious pretext of Peace and future safety and security, whereas indeed they intend nothing lesse, and ayme at nothing more, than the ruine and destruction of their precious Lives and Estates, and (which is most deare to them, and us all) the extirpation of the true religion. And so much the rather do I the more seriously desire to presse this seasonable caution, at this time, because, even now already (as indeed it hath beene the constant practise of our Oxonian adversaries in all the times of their pretended Treaties) they apparently shew they goe but about to cheat and gull us to our faces, with bare shewes and pretences of peace and all well-meaning towards us, having, indeed, honey and butter (an acknowledgement of our Parliament at *Westminster* to be the parliament of *England*) on the tip of their Tongues, but gall and wormwood at the root of their hearts: nothing but peace, pacifications and priviledges, at that time, when Branford sorely bleeds, Bristol must be betray'd and divers dangerous *Fine-designes* are set on foot, yes, so many and so mischeivous, that they know not which to set upon first, thus, heretofore and all along. And is it better or is there *fairer play above board*, now adies than hath been heretofore. If it be so, let Reding, Lyn-regis, Plimouth, Abington and Dover, at this time witnesse, even now in the nick of time of this present pretended, accommodation and treaty of peace wherein, let all the World judge (with us) if they aim at any thing else, than

grossely

groll, to gull us, and (as the sad and bad Catastrophe of all) to get us into their treacherous trap and pernicious pit-fall, for certaine ruine and a merciless massacre even of all the best and most honest and loyall subjects of the whole Kingdome; and hereof, truly, we have had, I say, too foule and frequent experiences, namely, that their dissembled words of peace have ever done us more mischief than all their sharpest swords of War. And if they have been thus hot, hasty and fool-hardy after the murder and massacrings of the Kingdomes most innocent ones (witness, with the rest, that desperate and most bloody designe of *January* the fourth 1641. in the house of Commons in Parliament, countenanced and attempted with our King *Charles* his own person) apparently to our faces, even then, and now (though now adares more craftily) when we have power to oppose them. O what may we fear for the future, when they may have fully or rather foulely and faithlesly got our famous Patriots (by a fallacious accommodation) into their resistlesse paws and power, as those forementioned most memorable examples have remarkably manifested, tis possible may be. Certainly a little length of time is not like to lessen their intestine malice and malignity, but believe that to be most true which the Poet sung of *Junio*, (with a little inversion) *Manes alia mente posita, Invidia Principum*. And let, I say, all popishly and atheistically principled Princes, and their semblable adherents protest and pretend what they please and what they can, let us in the strength and wisdom of our God, stand wisely alwaies on our guard, and still look on them all with just and most jealous vigilancy, suspicion and circumspection, having oft in remembrance that pretty and pertinent apology (which I have read) of the Cat and the Mice, with which I will conclude all I have heerein to say, which is thus related. The Cat having along time craftily preyed upon Mice, the poore creatures, at last, for their safety contained themselves within their holes; but the Cat finding his prey to cease, as being too well known to the Mice that he was their inveterate enemy, and a Cat; he deviseth this course following, viz. He changeth his hue, getteth on a religious habite, shaveth his crown, and walkes gravely by the holes: And yet, perceiving that the Mice still kept their holes, and looking out suspected the worst, he most formally & fatherly laid unto them. *Quod fueram vni vbi, frater, caput aspre consuevi, quod est, I am not (brothers) as I was wont to be, No more a Cat, my coat and shorn crown see.* Hereupon, some of the more credulous and bold mice among them ventured forth; and were presently snatch'd up and devoured: But the rest seeing this, when afterwards the Cat came, thus, to intice them againe, to come forth, they would no more adventure out, but when he call'd unto them, as before, they kept in and answered, *Cor tibi restat idem, vix tibi praesto fidem. Take what you can, we will you not believe, you still retains a Cats heart to deceive.* Thus let us (as Solomon advises the sluggard to learne of the Pismire) learn vigilancy of these Mice; And when we deale with dissemblers (as now we do) let us wisely and warily consider, that the best, safest and surest way (by Gods blessing and assistance) is, that old and plain well known rule, *fast bind, fast find.* Yet, trust and seek God herein, above all; But, put no confidence in popishly affected Princes or Machivilianly principled Courtiers or malignants. Now the God of grace and wisdom make us all wise unto salvation, and give our most honorable and pious Patriots understanding in all things. *Amen and Amen.*

Tuta frequensque via est per amici fallere nomen:

Tuta frequensque licet sis via, crimen habet. That is
A safe and common way it is through friendship to deceive:

As safe and common as it is, tis knavery by your leave.

FINIS.

Imprimatur Ja. Granford.

LONDON, Printed for J. Rothwell. 1644.

Mercurius Britannicus.

Communicating the affaires of great

BRITAIN.

For the better Information of the People.



From Monday the 30. of Decemb. to Monday the 6. of January. 1688.

A *Villains* is very slow in his advance toward *London*: The *Parliament* hath little mind to be jogging this way, since the word *Rebels* must be left of; This one acknowledging of a *Parliament* hath undone him for ever: If I meet not with him the next week, I shall even give him for quite gone. See then what a fine paffe this fellow is driven to with all his railing: If this be the *Parliament* of *England* (as it is confessed by his *Majesty*) what then is he, that hath employed all his *time* and *Inke*, to scandalize and dishonour them? who to the perpetual infamy of that execrable party at *Oxford*, hath written at least a *Volume* of detestable abuses against the *Supreme Council* of the *Kingdome*? It is not time indeed he gave over, though I question whether he will or not; but as long as they harbour their old malice, they will continue in the old ways, only for their own ends they may balk them a little while. Can any man think otherwise, as long as *Digby* sits voting in the *privy* *chamber*? As long as he hath access to *Midnight consultations* here, as freely as *Permin* in *France*; Ah, this opening of back-doors & rights, hath been used at *Court* these twenty years and more, to bring all these mischiefs upon us, & do ye think any good end will come of it now? We are like to have a fine piece of *Treating*, when such lucky night birds flourish in the contrivance; when the prime of the *Plot* play the bob-goblins thus in the darke, while honest men are asleep, and little dream of such doings: This was *Canterburies* priviledge once, and his Master *Buckingham* before him; and now *Digby* succeeds; he has Audience when none else shall, or dare: Judge you then what good *Treating* we shall have;

T t t

when

Aulicks flow
in coming.The page
of the
book
is not
yet
finished.Digby in
high favour.Why the
were the
best
English.Priviledge
favours.

when he is entertained as a prime *Counsellor* in the businesse, whose unpardonable treasons have rendred him incapable of any benefit by a *Treaty*. But I must come to *Aulicus*.

He tells us that as soone as the well was poisoned at *Dunnington*, a *Commander* of ours, taught with horror of the fact, sent a drum with a *Letter* to *Sir John Boys* to give notice what was done. *Aulicus* should have done well to have named the man, and printed the *Letter*, as he usually does, when there is any likelyhood of truth, or advantage in the businesse: But he is ashamed of it, I perceive, and then it must needs be some horrible thing that his impudence dare not owne, or expresse. It would make any man tremble indeed at the horror of such a fact, that a whole Army of gallant men should have been poisoned, like so many water-rats; Summe up the vast impieties of *Spain* and *Italy*, you shall never meet with so barbarous an action as this: Never was *Turcisme*, *Paganisme*, or *Popery*, so propagated; you see what their last refuge is; And now that the *State-Mercenialists* have begun working, looke to see them in full practise at *Court*; It will be dangerous for any man to meane honestly in *Treating*: ye Lords and Gentlemen at *Oxford*, take heed of *Clarret wine*, and *Geese* poudred with *aqua fortis*; for beleve me that diet is as dangerous, as the drinke was at *Dunnington*.

But he tells us, that their *Governour* returned thanks to our *Commander*, for giving him notice, whereupon he drew 40 musqueteers out of the *Castle*, andooke out the bag of poyson; and censed the well. You may guess what need he had to have notice given him, when he found out the poyson so readily: It was high time to fetch it away when it was once discovered; only I am very sorry that we did not meet with the bag: It should have been hung up for a *Memoriall* among the *Tombs* at *Westminster*, either upon *Buckingham's Monument*, or *King James's*; but, now I remember my selfe, he hath never a *Monument* provided yet: One small pittance out of the little price of Her Majesties *Dancing-barn* at *White-hall*, or out of the poore expence, of a *Masque*; and *Trigo Jones* his *Trinkets*, would have done well to preserve a *Fathers* *Memorie*, as well as a *Ladies* pleasure.

He tells us that such tricks as these will make men wish better neighbours, I am of his mind, and therefore we must rid our selves as fast as we can, of these *Court-mountebanks*; we must root out this new generation of *Jones*, as well as our *Ancestors* did the old; for they were expelled out of *England* for poisoning of *Wells*, and these trace them in the same villainies.

He tells us that *Sir Thomas Lunnsford* is a gallant Knight: This is he

A most horrible fact.

The bag of poyson will not be forgotten.

Why the Jews were first expelled out of England.

Why the Jews were first expelled out of England.

that was reported to *our Children*; but I think him better at something else; Or if you would have a more notorious *Cognizance* of the man, this is he that was made *Deputy* of the Tower of London to serve the designs at Court: This is he that was *Ring-leader* of the *rovers* in the beginning of the *Parliament*, and drew his sword so courageously in *Westminster-hall*; and for such good services as these, he hath gotten a *Knighthood* of His Majesty. Who then would give a half penny for the best *Honors* at Court, when they must be ranked with such deserving partners? What man would esteeme of them, when every *rake* is dubb'd for baseness and mischief against the State? Alas, these *singular Worthies* must (as I told you) a *grazing* againe among the *vulgar*; looke but into the *Propositions*, and there you will see *Harry Jermyn* fallen from the high and mighty full-mouth'd title of *Tarmouth*, to plaine *Esquire*; I name him first; because he must needs be the greatest man who is nearest and dearest to both their Majesties: *Rupert* is quite shut out of *Cumberland*, so that he must be faine to run home for a title to the *Rhine*, where the *Palatine* (I can assure ye) might pine, if his *English Plunder* holpe him no more than his *Honour*; notwithstanding both the *Dukedomes* of *Cumberland* and *Bavaria*. The *scuttle-cocke* *Marquesse* must be contented after all his services with a bare title, though he never enjoy more his *Earldome* of *Newcastle*: Lord *Byron* at the best will be but a *penultima*. Sir *John*: Lord *Hapton* but Sir *Ralph* the *Westons* *Intendari*, Sir *Wil. Neal*, but *Neal* the highway-cutter, Sir *George Benion* but *Master Benion*, unworthy the honourable name; or priviledge of a *Citizen*: And this Sir *Thomas Lunsford*, even sit downe contented to be called plaine *Tom the Roffler*: And so there will be an end of all their gallant *Knightships* and *Lordships* together.

He tells of *Lunsford* teaching us how we approach to our his Majesties quarters. He means our friends at *Abingdon*: But they have showed since, that they need no *teaching* of the way, that could with such dexterity and ease, get into the *Royal* fort at *Oxford*. We must confesse they taught us first the way to fight, though now we are growne very forward *Schollars*, and every way hard enough for them: Alas we knew not what belonged to *Warre* and *fighting*, but enjoyed all the Blessings of *Peace* in security, till they put us upon it; till we saw their designs ready mounted to batter downe our *Religion* and *Liberties*: And then it was time for us to learne to approach His Majesties quarters, when he rambled up and downe to forisfe in all quarters of the Kingdom, but now we have no need of Sir *Thomas* his *teaching*.

He tells us of their marching out of *Oxford* to a place called *Mar-*

New created
honours must
come downe

downe
downe
downe
downe

downe
downe

The Cava-
liers first be-
gan the war.

downe
downe
downe
downe

cham beyond Abingdon, and falling there upon Mr. Pigot's house; and lest they should mistake one another, the word was *Rupert*. I thought so; they never goe on plundering, but they use the word *Rupert*, just as their brethren the *Papists* when they enter upon any action, invoke their peculiar *Spirit*, as *Sancta Maria*, *Sancta Katharina*, &c. and the like: Even so doe they *Rupert*, as the *Plunderers Saint*, and no doubt but all the *Plundering Cavalry* in *Christendome* will imitate them: for by this means they will never mistake one another, nor the businesses which they come about I warrant you: It is a sure watch-word for plundering.

Then he tells of their men being drawn up into a faire field ready to receive ours if they came: But if you please to peruse his following words, you will find that it was only to receive the *Plunder*; for (says he) Colonel Knightley was left with part of Sir John Pettus's Regiment to force Master Pigot's house, and then to retreat to the rest into the field. Judge you then, what a fine condition the poore Country-owners, and Villages are in about Oxford, when their Regiments march abroad on purpose to plunder.

He says, that they were faine to throw some *Granado's* into the house to make a woman open the doors. These were a packe of pretty thieves; but they are like the rest: All the arguments which they use to compell poore people to their owne undoing, are only fire and sword, and such like mercenall persuasions as *Pistols* and *Granado's*, to terrifie, teare, and fire them out of their houses, and possessions.

He says, that when they came in, they found Captaine Alcoug, and others retired behind the backs of the Chimneys. This is much like that which he said last week of His Majesty's being sought for behind boards and wainscote at the late siege near Newbury, which can hardly be imagined, though they had all success, and fights enough to make any man strive hard to hide himself any where: But they made a shift in their plundering fit to take downie some *stitches* of *Bacon* out of the chimney; these were the prisoners they found there.

He tells of Captaine Mores discharging carbines and pistolls against Warwicke Castle, and afterwards plundering of the Towne of Warwicke: Oh, now I see which way the Malignant intelligence of Warwicke being plunder'd, came to Towne. Here I must needs recall what I lately sayd, concerning the Towne and Castle of Warwicke; which might (though otherwile intended) prejudice the noble Governour. But we shall not be alwayes able to speake the best of deserving men, if base reports have so much favour, as to be seconded by the mouthes of Persons of quality, who are thought our friends.

But

Rupert is the
plundering
watch-word.

Oxford Regi-
ments march
abroad on
purpose to
plunder.

Captaine Al-
coug.

Malignant
reports often
prejudice our
Commanders.

But *Aulicus* says, that they did plunder the Town and brought away one hundred and twenty yards of red Cloth, to cloath their Soldiers. As the world goes with them, it may leave very well to cloath their Commanders; No more vapouring in Scarlet now; ordinary Redcloth is grown a prime swaggering commodity amongst them: their Lords and Gentry begin to pine into very poore pistances, and therefore for the moderate sort of them, *Penury* and want of necessities (if nothing else) will cause them to minde a Treaty really, in hope they may come to enjoy their estates again quietly.

Penury at Oxford.

He tells of the taking of foure of our men, with their horses and pistols, buffe-coats, and other warlike apparell. Mark how he stretches out the story to make it seem somewhat: he had done well to have put in also their Breaches, Boots, Stockings, Doublets and Shirts, to swell up the relation; for it is not to be doubted but they betook themselves also to the mercifull course of stripping, which they use to exercise in all seasons, in Winter as well as in Summer. But it is an ill signe, when *Aulicus* begins to reckon victories over foure, and grand conquests of valiant Buff-coats and warlike apparell, in stead of men.

Aulicus labours to hold up his credit

He tells of Colonel *Trevors* fortifying an old Castle in *Denbighshire*. They are glad indeed of any place there to fortifie, being as often as they are settled, immediately removed by the courage and industry of Sir *Thomas Middleton*, Colonel *Milton*, and Colonel *Powel*, who now and then with their *jolly forces* take occasion to ungarrison them, and have brought them so low, that they are glad of any ruinous habitation, which is in the least wise defensible. And (believe me) since the loss of the *North* and *Newcastle*, they begin to make much of any old Castle they meet with in the west: They must hold there as long as they can, for there is little comfort in looking *Northward*, especially seeing the *Scots* are comming on very seasonably for the clearing of *Lincolnshire*, and visiting of *Oxford*: So that it is high time for them not only to fortifie old Castles, but (if it were possible) to make new.

Middleton Milton, Powell.

He tells of Sir *Lewis Dives* marching on Sunday to take a Troop of Sir *Lewis Dives* Horse. This is that *Dives* which hath made so many *Lazaruses* in *Dorsetshire*, by exaction and plunder, and sends innocent soules ever and anon to *Abrahams bosome*, a place from which his father *Bristol*, and brother *George* have utterly weaned him, that he little cares for ever comming thither: And therefore what cares he for Sunday, whether it be Sabbath or no Sabbath; He can kill the best subjects as soon upon that day as any other.

Sir Lewis Dives.

He tells of Sir *Lewis* staying at *Blandford*, to gather Arms, & raise men for



for his Majesties service. Gather Armes? He talks as if Armes grew there in hedges, just like Apples, Pears, and Maligantie in Worcester-shire. And indeed all the Armes that they can get there, doe grow in hedges; for their Soulliers (for the most part) are Club-men, fight with Hedge-stakes, Prongs, Sheep-hooks, Tar-boxes, and such like Rurall implements as they can spare from the Plough and the Manger. And for raising of men, there are few to be raised, unlesse it be from the dead; so miserably is that County wasted.

He tells us of Sir Lewis taking one Holliday a brother of the Presbyterie. I cannot believe that the Presbyterie will have any thing to doe with Holy-dayes: but if it should be so, Sir Lewis will use him the kindness for his names sake: he is a great admirer of the Roman Rubrick, and values Pies and Plumb-pottage at Christmas beyond all the Sabbaths in seven years, as well as the Bishops. Nay, I dare say, that the grand Festivals, and lesser Holy-dayes (as they call them) are the main things which the more ignorant and common sort amongst them doe fight for: What, pull down Common-Prayer, Plumb-pottage, and Whisow-Ales? Was there ever such Sacrilege and Prophaneesse, cry the Prelates and Priests unto the People? Rather than so, come along to the Battell. This is rare Prelaticall Doctrine.

He tells us also that Sir Lewis was betrayed by the Townsmen of Blandford, who gave intelligence to our Forces: And yet within foure lines he sayes, that Sir Lewis went home to Sherborne; having well increased his strength by this March, with Horse, Arms, and Prisoners. Observe how this hangs together, that he should be betrayed, and yet increase his strength: And how they are beloved in those Countries where they are, that they will betray them, or doe any thing to be rid of them: You shall see ere long this wearisome humour spread farther West then Dorsetshire.

He tells of a Suffex Colonel that took a Troop of Horse from us at Malmesbury, soon after the fight at Newbery. This is all the revenge they can boast of for the sound beating that was given them at Newbery; and this at the best is but a forgery neither. Howsoever, be it granted it were so, they may have liberty to gaine a Troop of Horse upon the like condition at any time.

He sayes, that all things come war warme to their norie. I believe him; for in the first place, the loss of Newcastle, though it came warme higher; yet it was extreme coole newes at Oxford: so was the loss of Tienmouth, Liverpoole, Helmsley, Croyland, Knarborough, and their fainting condition of Lincolnshire, all extreme coolers; which entering in at the eares, have

Dorsetshire
wasted.

The love of
the ignorant
sort to Holy-
dayes.

Anticus his
self-convicti-
on.

A poor brag.

Shrewd cool-
ers.

have almost quite congealed *Anicm* his invention, and altered the whole constitution of his brains, as if he were fed only with *Sallets* of *Whebe-shade*, *hemlocke*, and *poppy*, and drank *Ale* of the infusion of *Opium*: so that I feare he is now falling into a *Lethargy*, and meanes for ever to continue *speechlesse* hereafter.

The Manner.

In my last, I told you of the retaine of His Majesties *Counsell*. As soone as they came to *Oxford*, the King with his *Counsellors* sate close in debate all *Wednesday* night: But we could with that *Digby*, and his *Father*, and the rest of the unpardonable *Incendiaries* might once be excluded from his *Counsell*, else how can we hope for any reality in *Treating*? There is great preparation for this grand *businessse* on both sides; but the question is, how it shall be agitated: The *Lords* here, and *Committee* of both Kingdomes, have propounded to the *Commons*, that *Vxbridge* may be the place of *Treating*; and the first particulars to be considered are *Religion*, and the *Militia*: These two are the greatest of all, the one concernes our *soules*, the other our *Liberties*: these two conduce *fundamentally*, to our very being both eternall and temporall; the other are but *subservient*, and have relation only to our *well-being*, or *conveniencie* of being in this life: And therefore it is wisdom first to procure an agreement in the maine matters; which being once transacted, the rest are soone determined.

They are very close in Councell at Oxford.

Vxbridge propounded for the place of Treaty.

Here before I proceed, I must needs insert a just vindication of Sir Robert Stuart, Colonell *Merwyn*, and the Mayor of *London-Derry* in *Ireland*, from the scandalous aspersions laid upon them by a *Letter* grounded upon another *Letter* sent from Mr. Noble to his friend in *Scotland*, which *Letter* was communicated abroad to the great prejudice, and *disreputation* of the *Gentlemen*, intimating that Sir Robert Stuart, Colonell *Merwyn*, and the Mayor of the Town, had almost betrayed it; and that for the same purpose they had gotten into the Town six or seven hundred *English* and *Irish*, and how that this was occasioned by Colonell *Merwyn*, and that Sir *Roger Stuart*, and the Mayor, did second him. But I must give you to understand, that the Author of the *Letter* subscribed *William Noble*, was a fellow that hated those *Colonels*, and sought this way to be revenged; and enquiry being further made, who it should be that caused these expressions of Mr. Noble to be published, it was conceived to be done by the direction of a Gentleman who stands in competition with Colonell *Merwyn* for the government of *London-Derry*; I will (in short) give you an account of the truth of the business. The Mayor of *Derry* had been somewhat rash in reprehending one Master *Burnes*, a *Scottish* Minister, whereat some exceptions were taken by the rest of the Ministers of the Church of *Scotland*, which raised some jeers and discontent among them, for the composing whereof, Colonell *Merwyn* promised to contribute his utmost endeavour, and to the same end appointed a meeting at *Derry*, the next *Wednesday*: In the interim he received a *Letter* from a good hand, wherein he was advised to have his friends about him, that day of their meeting, for that some affront of the highest nature was intended against him, and the Mayor of *Derry*: whereupon he brought some three or four Companies of his own *Regiment* into the City for prevention thereof; and the Mayor caused all the gates but one to be shut, desiring it might not be ill taken, that the *Common Soldiers*, and *Courtyer-men* were disarmed, untill the cause of that insurrection was found.

Scandalous Aspersions.

A just vindication of Sir Robert Stuart, Coll. Merwyn, the Mayor of Derry.



found out. Hereupon the appointed meeting was deferred till about two dayes after, where the businesse were fairly debated; and the conclusion was, that Coll. *Morgan* should the next day remove his Souldiers out of the *Town*, which was done, and the parts formerly guarded left open; and all things in the *Town* quiet. And for Sir *Robert Stuart*, he had no hand in the busines, neither did any man, either in the *City* or *Country*, countenance the *Scottish Ministers* more than he, all the time of their abode there. See then how far the malice of some men hath abused our ears by mis-information.

We had need to be stirring notwithstanding this *Treaty*; for his Majesties *forterare* fortifying at the *Devizes* in *Wiltshire*, and at four severall places within 7. miles of *Gloucester*.

Sir *Alexander Denton* died this week a prisoner in the *Tower*: some say for griefe, that the *King* would not permit him to be exchanged for Mr. *Northing*, a Member of the *House of Commons*, and prisoner at *Oxford*: for Sir *Alexander* (giving a *Cautivity Bond* here for his sure returne) had liberty to go to *Oxford*, thereby to procure himself an *Exchange*, but he was denied, and in great discontent returning, died: you would wonder at their ingratitude at *Oxford*, if you knew but how much this man had suffered for them: His house was made a *Garrison*; and at length being taken, utterly razed to the ground; and his Son lately, so gallantly behaved himself in their service at *Abingdon*, that rather than yield, he received almost 20. wounds before he died: What man then would be enslaved by his own engagement to so cruell, and ungrateful a party?

The *Hobbes*, both the *Father* and the *Son*, were this week, beheaded on *Tower-hill*. See what a revolution hath happened in a little time: that man, against whom not long since, it was no lesse then *Capitall* to speak ill, hath now deserved so ill, as to die a *Capitall Offender*.

Rogerle Strange (though condemned by the *Court Mariall*) upon his *Prison* to the *Lords*, had his *Execution* deferred; and some *Breviaries* of his *Triall* are taken into consideration by them; and a *Certificate* of his *Cale* is sent by the *Judge Advocate* to the *House of Commons*.

There is an *Appendix* to the *Directory* presented to the *Commons*, and by them transmitted to the *Lords*, for the abolishing of *Holy-dayes*, and holinesse attributed to places: But this is hard measure (thinke a *prentice* and *servant*) what, no time for recreation? Yes, a *Committee* is nominated to consider of certaine dayes to be appointed in a civill and orderly way: no more drunken *Saints Agesnow*, which will be both a heart and purse-breaking to *steepe fields* and *Islington*.

The late designe of *Colonell Browne* upon the *Fort-Royal* at *Oxford* is no lesse gallant than famous. And as famous is the exploit lately performed by *Colonell Massey* in seizing 8000*l.* passing from *Bristol* to *Oxford*: Alas poore men, they could ill spare it.

Hester, and *Owing*, are both gone *Westward* with 3000 horse and *dragones*: The 8000*l.* would have bene good company; but no matter, they have not forgotte the old way of free quarter.

On *Saturday* the *Lords* passed the *Ordinances* against *Cambridge*, so that there remains nothing now in expectation, but a designed time for his execution.

What course is best to be taken, during the time of *Treaty*?

We have reason to be jealous, that the *enemy* (hath, as they always have had) some by ends of their owne in agitation; if we looke backe upon the event of former *Treaties*: And therefore now to prevent all secret designses, it will be most convenient (hat w^en the weather shall serve) we ply them with action abroad in the open field, whereby they will have lesse leisure to act *conspiracies*, and silent underminings in the *darke*.

Saint PAULS

17

POLITIQVES,

OR,

A Sermon against NEUTRALITY;

PREACHED

At Margarets Westminster, on the LORDS-
DAY Decemb. 13. 1644. Divers of the
Honourable House of Commons
being present.

By *Laurence Palmer*, Rector of the Mediety of *Gedling*, in the
County of *Nottingham*, And Captain of a Troop of horse
raised for the service of the King and Parliament.

Exod. 32. 26, 27.

*Moses stood in the gate of the Camp, and said, Who is on the
Lords side? Let him come unto me. And all the sons of Levi ga-
thered themselves together unto him.*

*And he said unto them. Thus saith the Lord God of Israel. Put
every man his sword by his side, &c.*

Jan: 6. 1644. Imprimatur, *Charles Herle.*

London Printed for Robert White, 1644.

THE STATE OF NEW YORK

POLITICS

OR

ASSOCIATION OF THE PEOPLE

REACHED

THE NEW YORK STATE OF NEW YORK
THE NEW YORK STATE OF NEW YORK
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To the Right Worshippfull Gilbert Millington
Esquire, one of the Members of the Honourable House of Commons.

Worthy Sir,



Ext to the glory of God, the maine whitt at
Which all actions ought to be levelled: I have
ever held the care of preserving, advancing,
and promoting the common good, the welfare of
Church and State, is most noble, necessary, and
best becomming a Christian. A thing acknow-
ledged by most, but practised by few, I had al-
most said none, and if I had, the Apostle would have borne me
out, Phil. 2. 21. All seek their own, and none the things of Je-
sus Christ.

Truly it hath been matter of no small griefe, and trouble unto
me of late, to behold and take notice of the strange declination, and
degeneration of mens spirits (to speake nothing of the Epidemicall
disease of cursed Neutrality, long since spread through the whole
Kingdom) the lukewarme, hearelesse, indifferensie, the palpable
partiality, the grosse dissimulation and hypocrisy of those, who
pretend wholly the common cause, and intend nothing but their
private ends, discover themselves every where too apparently, in
these times of the Church and Kingdomes greatest calamity. A
clearer prooffe whereof we cannot have, then dayly experience, for
who sees not how many of those, who with much zeal and impe-
tuous violence, were all for the publique, whilest pay and profit,
honour, and applause, good successe and vittory attended the cause
of God, but when it and those were parted, how shamefully have
they deserted it in the open field. The more then certainly to be
admired, and for ever honoured, are those, who continue con-
stant in the publique service, and will not leave the cause, no not
when that seems to leave them, and theirs, to the mercilesse fury
of the enemy; who are so far from cooling by disasters, that they
are but as the frost in winter, to the fire, which serve to intend
their heat and resolution; Of which number, Sir, the Town and
County that chose and sent you hither, esteeme you to be; who, of
all that were chosen throughout the whole County of Nottingham,

only stand for the welfare both of it and the Whole Kingdom. The Lord who hath hitherto gracionsly kept up your Spirit; Will I doubt not, blesse and prosper you, and at last crowne your faithfullnesse, and unwearied constancy.

It was your request, and the importunity of divers Friends caused me to preach this Sermon; But the sending of it to publique view, was by the earnest solicitations, and undeniable intreaty of many, both Friends and Strangers; yet not without your consent and approbation; And indeed the rather do I fulfill their desire, and present it to you because it is well known to all that know you, that your practise is a lively expression of what I preached, which I wish for the imitation and encouragement of others, may be as publique as this paper; my discourse sheweth what in these times, should be done, your example and practise lets the world see what is, and may be done.

Another necessity also is laid upon me, to commit this short and unpolished Sermon to the Presse. Divers that heard it preached, professed they were much affected with it, and told me, that it awaked and roused up some, that were grown cold, and indifferent, to zealous resolution; to set upon the work of the Lord with more diligence, and therefore they conceived, that if the preaching, much more the printing might be of singular use in these cold declining times. Now if I had refused herein to satisfie them; My mouth would have been stoppt with this Dilemma and unanswerable argument. That seeing my Theame and whole discourse, tends wholly to invite and urge all sorts within their spheres to be as serviceable as may be, for the promoting of the publique; If the printing may conduce more to this end, then the preaching, there would have been a manifest jarre betwixt my preaching and practise, if I had denied. Well, the blessing of God go with it, and make it effectually for the encouraging of the faithfull and constant, the inciting and awaking the drowsie and indifferent, the shaming of the Nenter, and the discovery of the hypocrite. Sir, This is the prayer of him, who in what he is able desires ever



To serve you, and
the publique,

Laurence Palmer.

Saint



Saint Pauls P O L I T I Q U E S :

Or,

A Sermon against Neutrality, delivered at Margarets Westminster, upon

P H I L. 2.4.

Looke not every one on his own things, but every man also on the things of others.



Not to tire your patience with any curious division, either of the Epistle in generall, or of this Chapter in particular: nor with any tedious coherence of these words, with those which have gone before. Be pleased to take notice, that the Apostle in this Chapter from the first verse to the 12. doth exhort the Philippians to unity and agreement; he layes down the means

A 3

how

how to attain it, namely by humbleness of minde after the example of Jesus Christ, *ver. 1.2,3,5, &c.* Now because my Text is (as it were) interwoven with this Argument. I desire you to observe, something from the Apostles method.

Doct. That pride of Spirit is the ground of strife and contention.

So far as a man is proud, he is contentious.

It is a Doctrine from the generall, I will be very briefe in the handling of it. It is confirmed,

Prov. 13.10. Only by pride comes contention.

Example, In the Apostles of Christ, *Luk. 22.24. When once they began to seek for priority of place, by and by they were at odds.*

Use 1. For information, To let us see the true cause of all the contentions in the world, either in Church or State, either publick or private, to arise only from *Pride*. The sin of this age is *Pride*, and the *Pride* of this age is intolerable. These be Saint Pauls *Tempora novissima*, the Winter of the world: Wherein pride and contentions do daily meete each other. *2 Tim. 3.12.*

In the Church, the *pride* of sin carries them so far, as that they would all be Apostles, they would all be Prophets, and teachers, *Docerent antequam didicerunt.*

That *Arius* may maintaine his damnable error, *Anno 358.* since revived, sayes, that God did reveal it to him: and *Montanus* called himself *Paracletum*, or the *holy Ghost*. Here is *pride* with a witness, now what contentions did arise from hence, the history of *Theodoret*, and others set forth. I suppose, it may be

be truly affirmed, that it is nothing but *Pride* and self conceitedness, that make so many become Separatists, from whence ariseth so many hot contentions in these dayes.

In the State or Common-wealth, *pride* is the cause of all Contentions. The servant would be as his Master, the peasant as the Prince, the Cobler as the Courtier, *Currus sequitur Curiam*, and hereby all things are brought into confusion. What is the ground of disaffection amongst Ministers? Dislike and jarring amongst Commanders? Falling out amongst souldiers? scolding amongst Neighbours? but onely *pride*, not having learned this of the Apostle ver. 3. *Let nothing be done through strife or vain glory, but in lowliness of minde, let each esteeme other better then themselves.* And therefore

I beseech you be perswaded to take heed of this tympany of *Pride*, that contentions may cease: God will pull down the mighty from their seate, but he will exalt the humble and meek: he will feed the hungry with good things, but the rich he will send empty away. *Pride* wil have a fal, a great *pride* wil have a great fal.

Herod by his *Pride* fell from a throne of gold, to be eaten of Lice, a great fall! Nebuchadnezzar by his *Pride* fell from the State of a King to the quality of a beast, and became like an Oxe that eateth grasse: Adam fell from innocency to mortality: And yet see a greater fal then all these, By *Pride* the Angels fell from heaven to hel, from felicity to misery, are now reserved in chaines under darknes to the judgement of the great day, Jude ver. 6. And therefore take heed of it. And that our contentions, the fruits of our *Pride* may determine.

i. Passe

1. Passe by an offence, it is a wise mans glory,
Prov. 19. 11. And it is *St. Pauls* command, *Col.* 3. 13.

2. Forget an injury, *Lev.* 19. 18. It is storied of
Phocion in *Plutarch*, that being rail'd upon in the night
by a sort of base fellowes, he gave his man order to
light them home. And of *Julius Caesar* it is reported,
that *nihil præter injurias oblivisci solebat*: he was ne-
ver wont to forget any thing but injuries.

3. Part with some of your right, so did *Abraham*
for quietnesse sake, when he was to deale with his
kinsman *Lot*, *Gen.* 13. 8, 9. and *Paul* with *Philemon*.
In that Epistle to *Philemon* ver. 8, 9.

4. Be ready to requite good for evil to such as
have done us wrong, *Prov.* 25. 21, 22. and *Rom.* 12. 20.

These things might be enlarged, but it is a doctrine
from the generall. I therefore passe it, and come
more particularly to the words of the Text.

Μὴ ἴδωμεν ἕνα ἑκάστου ἐξ ὧν, &c.

Looke not every one on his, &c.

I may fitly stile my Text, *St. Pauls Politiques*. In
which we have :

1. His little care for his own private; *Look not, &c.*

2. His great care of the publike: *But every one, &c.*

I know the words will admit of a subdivision, but
I cannot have time to prosecute these generalls so
fully as I can desire.

The words are very plain, not any thing difficult
in them, unlesse you inquire what it is to looke upon.
The originall word comes from *οὐρανόσποιο* *Circum-*
spicio, whence comes *οὐρανός*; which signifies *Meta,*
Scopus ad quem sagittarii collimant & tela sua dirigunt:
The marke at which Archers aime, and direct all
their

their Arrowes. So that when the Apostle saith, *Look not every one, &c.* It is all one as if he had said thus, (My bloved Philippians) as you desire to approve your selves followers of Christ, and desirous of true Peace; It is your duty, not so much to propose your own private commodity to your selves in your undertakings, at the scope and end of your actions: but your care and ayme should be at, and for the welfare of others.

Hence the *Doctrine*,

It is the duty of all Christians to have respect unto, and Doct. carefully to look after the good of the publike, as well, yea rather then their own private and particular.

Care must be had for every mans private, for he that doth not take care of his own, and especially those of his own house, hath denyed the faith, and is worse ^{1 Tim. 5. 8.} then an Infidell: But this care must not juttle out the care of the publike; Nay rather, *Cedunt privata publicis.* But for prooffe of the point so 1 Cor. 10. 24. *Let no man seek his own, but every man anothers wealth.* In 2 Cor. 11. 28, 29. so a plaine prooffe, *Besides those things that are without, that which cometh upon me dayly, the care of all Churches, v. 29. Who is weake, and I am not weake? Who is offended, and I burne not?* In which place you may observe, how that holy sympathy that Saint Paul had towards the State of the Church of God in generall, begate in him a care of all Churches; and that in respect of his outward and inward carriage towards them, for he saith, *Beside the things that are without, &c.*

It is his command to the *Galatians 6. 10.* *Do good unto all.*

Examp. We have divers examples that do clearly illustrate this.

1. Faith, first, *Abraham* the father of the faithfull, *Gen. 14. 14.* *Abraham* no doubt might have lived in his own house, and defended that; or he might have complied with *Chedorlaomar*, and with *Amraphel*, &c. (Who would have been glad if he would have sate still) But *Abraham* is a man of a more publike spirit, he scornes any compliance with such cursed enemies of God, and his cause hates neutrality, and therefore musters up, and marches out with his own household servants, 318. and doth great service for the Church of God.
2. Remember the example of holy *Moses*: You may read what great offers God made him, what great good God would do for him in his own particular: But when *Moses* lookes on the misery was likely to come on the people of God, by that his preferment, he modestly, and absolutely refuseth the same at Gods hands. You may see it *Exod. 32. 9, 10, 11.* &c.
3. Look on the example of *Nehemiah*, What place of imployment he had in respect of his own particular, you may guesse by that, *Nehe. 1. ver. last*, he was the Kings Cupbearer, and yet he is very sad and discontented, v. 4. the reason of it, is the consideration of the deplored State of the people of God, for some had told him, that the remnant that were left of the Captivity, were in great affliction, and reproach, the wall of *Ierusalem* was broken down, and the gates thereof were burnt with fire, *ver. 4.* upon this see the good mans spirit; The King observing his discontent,

rent, and finding the reason of it, gives him a Commission to be Governour of *Iernsalem*; Well, when he comes there and hath his power in his hand, doth he seek himself too much, his own Coffers, to prefer his own friends? or is his care to advance the publicke? I wish all Governours and others, would read his story, and follow his example. *Neb. 5.* from the 14. ver. to the end of the Chapter.

One instance more which may seeme to suit with the conditions of the greatest Ladyes or other women here present, and it is of Heroicke. *Queen Hester*, Shee might have been quiet and contented with the Kings favour, being assured that *Hamans* bloody policy against the Jewes, could not have pluckt her from the Kings bosome; seeing she was such a one as the King delighted in. But alas her people, the people of God, were in great distresse and perplexity, which makes her she cannot be quiet, and thereupon puts forth her self to do service for the publicke. *Hest. Act 1. 16.*

4.

The first reason or ground of this Doctrine, may be taken from common nature, or naturall relation we stand in; for even nature it self hath indebted every man to his Neighbour one to another, *Nam nobis salum nati sumus*, &c.

Reasons.

The second reason taken from our spirituall relation, in which we all stand bound: And here the rule is, that spirituall relations tye men more close one to another, then naturall relations do or can. This speciall relation, stands in a fourefold respect.

2.

1. Of God the Common father of us all.

2. Of Christ our head and elder brother.

third

B 2

3. Of

3. Of the Church, the Common Mother to us all.

4. One of another, as partaking all of the same common spirituall Ordinances, &c,

And therefore reason why not any of us should chiefly seek his own, but very man also the things of others.

3.

3. The third reason drawn from the end of our redemption. *That grace of God that bringeth salvation, will teach us to deny ungodlinesse, and worldly lusts, and to live soberly, righteously, and godly, in the present evil world, Tit. 2. 11, 12.* As we must live soberly in respect of our selves, godly in respect of God: so we must live righteously towards others, profitably in respect of the publike, every noble spirit labouring to preserve, maintain, & bring honour to his own family.

4.

The 4. Reason drawn from that private interest, every man hath in the publike. It was so to the Jewes when they were in *Babylon, Ierem. 29. 7.* they were to pray for the peace of the City, whither they were carryed captive, because in the peace thereof they should have peace.

Vses.

The uses of the point shall be first, for information, 2. For Reprehension. 3. Exhortation. 4. For Consolation. If this be a truth, that it is a duty that lyes upon all Christians to have respect unto, and carefully to work after the good of the publike, as well, yea rather then their own private and particular. Then,

1. It may serve to let us see that the actions of many men who neglecting their own things, and wholly look after the things of others are warrantable; And that such men as ayme more at the publike then their

their own private, are not to be condemned. I remember what *Vriah* said to *David* 2 *Sam.* 11:11. *The Arke, and Israel, and Iudah, are in tents: and my Lord Ioab, and the servants of my Lord are in the field, and shal I then go into my house to eate, and to drink, and to lye with my wife? As thou livest, and as thy soul liveth, I will not do this thing,* I cannot find *Vriah* any where condemned for this his resolution; Nay the spirit of God doth give a very large encomium of such a publique spirit, as you may see *Iudg.* 5.9. It is the speech of *Deborah* concerning the voluntiars in the service of the Church and State. My heart is towards the Governours of Israel, that offered themselves willingly: Blesse ye the Lord. And Saint *Paul* in this Chapter *ver.* 29,30. speaking of *Epaphroditus* a faithfull Minister, commands the *Philippians* to recieve such in the Lord, and to hold such in reputation. Because for the work of Christ, he was nigh to death, not regarding his life to supply your lack, of service. And therefore surely men of such publique spirits, should not be disheartned with any tediousnesse, or burthensomnesse in the work, nor discontented by such as have imployed and called them forth for the service; It is an imployment very warrantable and agreeable to Christianity.

And therefore Secondly it may serve as a use of *Vse 2.*
just reprove and terrour: unto all those that sing this song, *Vnusquisque sibi*, Every man for himself, and God for us all. No my Brethren, I beseech you know, that where every man is for himself, the Devil will be for all, for consider you sin. 1. Against the Law of Nature, 2. Against spirituall relations. 3.

Against the end of our Redemption: 4. Against the publike.

And yet alas, how many be there, that let a Kingdom sink or swim, so they may be in peace at home, they matter not.

1. Such as daily send out Scours, and lie Perdue, to discover which is the stronger side, and then they will shew themselves just like *Isachar*, Gen. 49. 14. 15. They are strong Asses, couching down between two burdens, seeing rest to be good, and the land pleasant, they are contented to bow their shoulders to bear, and so become servants unto tribute.

2. Or else, Secondly, they are like the men of *Lash*, *Judges* 18. 7. Carelesse, quiet, and secure, they sit (it may be under their own Vine, &c.

3. Or: Thirdly, that which is worse, they jeer and scoffe at such as have spent themselves, and estates to maintain the publike, and (it may be) to preserve their private, and particular estates, just as the men of *Succoth* and *Penuel* dealt with *Gadon*, *Judg.* 8. 5. 6.

4. And Fourthly, that which is yet more intolerable basenesse, in the spirits of some, who having chosen men of parts and abilities, for the publike service: And having sent them from their Countries, their wives, and children, and estates, deare to them: who have been employed and faithfully discharged the greatest places for the Towns or Counties where they lived, shall be not only shamefully deserted, but likewise maligned, scoffed at, hated, and opposed by scornfull men, who bring the City into a snare, *Prov.* 29. 8. and these not our professed enemies: but such as pretend themselves to be for the same Cause.

But I wish sad experience had not taught me at this time to speak so much.

To these, if any here present, I shall humbly desire to commend these few considerations.

1. Let them consider that they lie under a most heavy curse; *Judges 5. 23. Curse ye Meroz* (said the Angel of the Lord) *Curse ye Meroz* the inhabitants thereof: Why, Alas what hath Meroz done? She came not to the help of the Lord, to the help of the Lord against the mighty. Meroz is not in Armies against the Lord, yet curse ye Meroz. These Citizens of Meroz delighted more in the bleating of sheep, in the lowing of their oxen, to enjoy their own at home, than to engage themselves, or their estates for the publicke. They would willingly sleep in a whores skin: therefore *Curse ye Meroz*. I beseech you take notice of the wretched state of a cursed Neuter.

1. The curse of the Church lies on him: *Curse ye Meroz*.

2. The Curse of God lies on him said the Angel of the Lord; and then the bitterness of the Curse, *Indefiniter maledicite, or omnia maledicite, Curse ye bitterly*. So that this cannot but prove terrible to all those that will not be perswaded, out of respect to their own base private ends, and aims, to labour for the upholding of the publicke.

2. I wish that they would consider that in this very neglect of the publicke, they are enemies to their own private and particular. The state of the Kingdom is called *Respublica*, the Common wealth: In which every private and particular man hath his interest: And therefore, in whatsoever thou, or I shall

neglect the publike, we do therein neglect our own private and particular.

3. Let them consider, that herein they sin even against Christ himself. I make it a sin against the Gospel, Christ hath said it, *Mat. 12.30. He that is not with me is against me, and he that gathereth not with me scattereth abroad*: All the world is divided into two squadrons: Those that are ashamed of Christ here, Christ will be ashamed of them hereafter, *Mark. 8. last, Whosoever therefore shall be ashamed, &c.*

4. Let them consider that for the most part none are worst dealt with, then your halting Neuters, men of such base and private spirits: That we (that are employed abroad in the service of the Kingdom) see it by experience, that both sides fall upon them, and neither side will protect them: Memorable is that story, *Judges 8.5,6. &c.* It was thus, *Gideon desires food of the men of Succoth for his faint and weary Soldiers*, they deny it him, and not only so, but jeere him; Why say they, *Are the hands of Zeba, and Zalmunna now in thy hands, that we should give bread unto thine Army?* Their meaning is this, if thou hadst conquered Zeba and Zalmunna, then we would joyne with thee, but untill then, it cannot be safe for us, least they should fall upon us: What is the issue of this Neutrality? I pray see *Gideon* falling upon them the Princes of *Zeba* and *Zalmunna* not able or desirous to relieve and succour them, *ver. 15, 16, 17.*

So that these things considered, I hope you will in time be affrighted out of your cursed Neutrality and base privatenesse of Spirits.

Use 2. And therefore Thirdly, it may serve by way of
Ex-

Exhortation, to perswade us to two things.
 1. That you would think well of men of publike spirits.

2. That you would labour to get publike spirits your selves: for first, if it be our duties to have respect unto, and carefully to look after the good of of the publike; as well, yea rather, then our own private or particular: Then I humbly beseech you all, let men of publike spirits be precious in your esteeme; and do not think they go beyond their bounds, when you see them enter upon such actions for the publike, as it may be, do intrench upon some mens private, and particular: (you know) when the Town is on fire, every man hath leave to run into his neighbors house to break open Chests, to throw out Trunks, to save what goods he can. Something (questionlesse) may be done when the Kingdom, the State, the Church, is all in a combustion for the safety of the publike, which at other times may be more then questionable.

Yea, but if some men had not been so busie in publike affairs: We might have enjoyed Peace till this day. *Object.*

I answer first, by way of conclusion, had not *Shadrach, Meshach, and Abednego* withstood the Idolatrous decree of King *Nebuchadnezzar*, *Dan. 3*. All the people of the land had been bound to have fallen down and worshipped his golden Image. Had it not been for *Daniel*, who stood up for the priority of Gods worship, there had been no prayer made, but what others should put into their mouths: I confesse if there had not been some such *Shadrachs*, &c. some

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such

such *Daniels* in our Kingdom; we might have had peace, but I fear little or no holinesse would have been left amongst us.

But 2. I answer, and deny the objection, for that in these miserable, sad, and distracted differences, we are not the Plaintiffs, we are defendants, only I beseech you read, *Gen. 26. 18. &c.* There is a contention falls out between the *Philistines*, the inhabitants of *Gerar*, and *Isaac*, and it is about wells of water which *Abraham* (*Isaac's* father) had digged; the men of *Gerar* will have the Wells, *Isaac* will not so part with his right; Now if the contention becomes very hot, I pray consider who is in fault; I know you can easily apply these to our present condition: And I desire you would let us not part with those wells of water, those liberties, and Priviledges, which our fathers purchased for us, to the *Philistines*, but let it cost them something; And therefore notwithstanding this objection, I shall again, and again intreat you to have a high esteem of all those publike spirits, that either are, or have been faithfully employed in, and for the Parliament.

Especially now at this time, seeing they have voted themselves out of all their places of honour, and profit, that they more freely attend the businesse of the Kingdom to be agitated in the houses. And for that, First, their employment is for the Church: It is Church work they are about, to cast out all manner of Superstitions, and superstructions, and to establish a pure worship and service of God.

And secondly, their employment is for the State, it is for your lives, and Liberties, it is for your Rights
and

and Priviledges: to bring to condigne and deserved punishment, all those that have hatched and acted evil against you, And shall we think or speak evil of these? Nay,

2. Rather, I beseech you in the second place, be exhorted, and perswaded every one of you to labour for publike Spirits your selves: You see it is your duties: I might urge many Arguments, or motives hereunto.

It is the next way to enoble your selves. It makes you all Princes, *Psal. 47. ult.* Our Translation reads it, *The Princes of the people are gathered together, even the people of the God of Abraham:* The Margine out of the Hebrew reads it, *The voluntary of the people are gathered unto the people of the God of Abraham.* Note that those who voluntarily offer themselves, to assist the people of the God of Abraham, are stiled Princes: It was the voluntary offering themselves did enoble Zebulun and Naphtali, *Judges 5. 18.*

I beseech you consider it is the end of all our naturall abilities: *Partim patria, partim parentes, &c.* There is no creature that is made for it selfe, none acts for it selfe, none lives to it selfe. The sheepe, the Bees, the Birds, the Beasts, pay tribute of their labour to man: *Sic vos non vobis, &c.*

It is very profitable to a mans selfe, for whatsoever thou, or I, or any man or woman shall adventure in the publike Cause: we do thereby secure, and improve not only that part of our estates, but also in all probability, all the rest of our private interests.

Me thinks, if I were to reason the case with some men of private spirits, My question should be, what

interest can any man have, or promise himself in his private or particular, when the publique is lost? Every mans Cabine in the ship consisting in the safety of the ship. If the ship sinck, what is become of any mans particular cabine? I remember what *Ieremy* said to *Baruch*, *Jere. 45. 4, 5.* *The Lord saith thus, Behold, that which I have built I will breake down, and that which I have planted I will pluck up, even this whole land; And seekest thou great things for thy self? seek them not. And I wish it may be spoken to all the nation: God is breaking down, God is plucking up, I intreate you then let none of us be seeking great things for our selves.*

4. Consider that as this is very honourable in a mans life, as who can remember *Abraham*, *Moses* and *Nehemiah*, and *Hester*? But he hath precious thoughts of them: so it cannot but afford a man much comfort when he shall come to dye, and all other Comforts in respect of wordly things fayle him, and forsake him; See this in *Hezekiah* a great Statesman *Isay. 38.* Remember (now) O Lord I beseech thee how I have walked, &c. And in *Nehemiah* a great Governour, in the forequoted *Neh. 5.* where after he had remembred what great care he had of the publique, and how he had spent his strength and estate in the service thereof, he concludes with this; *Thinke upon me my God, for good, according to all that I have done for this people.* And in this sence I suppose *Saint Paul* may be understood, *2 Corin. 1. 12.* For our rejoycing is this, the testimony of our Conscience, that in simplicity and godly sincerity, not in fleshly wisdom, but by the grace of God, we have had our conversation in the world, but

but more abundantly to you-wards. Where amongst other Characters, of a conversation that can afford comfort and rejoycing to a mans conscience, this is one, that he hath been benefieiall to others. So that all these considerations laid together, I hope there are many will be perswaded to labour for more publique spirits for the cause of God then hitherto they have had.

But how shall a man get this publique spiritednesse, *Quest.* which is a duty so necessary?

If we will be so indeed, take these four directions.

We must needs become good men, before ever we can be truly publique spirited men. Naturally a man is his own *Alpha* and *Omega*. *Nemo sapit qui sibi non sapit*, is a proverb in nature. It is nothing but grace in the soul, that doth enlarge both the heart and hand to seek, or do good to others, it were easy to prove it, both by the examples of all those good Statesmen, formerly mentioned, *Abraham, Moses, Nehemiah, Hezekiah*, &c. and shew what good men they were, and also by the examples of all those Kings and Councillours that have brought ruine on their States and Kingdomes, *Jeroboam, Manasses*, &c. and shew what wicked men they were, the Apostle *Paul* doth hint such a thing to us. *1 Thessalonians 2. 8.* and *Act. 4. 34, 35.* Well then, so long as we are any other imployed for the publique, continue Drunkards, Swearers, Adulterers, Hypocrites. It is impossible we can be truly publique spirited.

We must study the Art of self denyall, if ever we meane to be men of publique spirits; self-love will never carry any man beyond himself. *If any man will*

come after me (saith Christ) *let him deny himself, &c.* No coming after Christ, no serving of the publique, but by self-denyall: hence the Apostle *2 Tim. 3. 2, 3.* joynes *ambitious* and *discreet*, self-lovers, and *men without naturall affections* together. Let us seriously lay our hands on our hearts, and see what selfishnesse there is in any our actions,

3. If we would truly seek the good of others, we must walke regularly, not according to our own sence and opinion. In a storme, when the ship is like to be cast away, every passenger must not turne Pilot. In a disease of the body (if we regard our own health,) we will not willingly commit our selves to every unskilfull, and illiterate Mountebanke. *Judicium regni est certa. vivendi regula.* The Parliament is the rule of right reason to a nation. Let every man be a Reformer, but let it be of himself, not of those that are set in place and power, to reforme things that are amisse both in Church and State. Let us follow, not go before the authority set over us.

4. In this we must do things with all our might, Eccles. 9. 10. *Whatsoever thou findest to do, do it with all thy might, Hoc ago,* make the publique thy businesse. Many both in Church, and Common-wealth will be found to do much mischief, by doing little good: by keeping men more active then themselves out of their places; I suppose it to be true in some Ministers, in some Magistrates, in many Parliament men, and in some Commanders. If therefore we will be men of publique spirits indeed, let us in managing of the publique, act *ad ultimum vicium*, to our utmost power, and abilities. Let not any of us be as so many

Cyphers

Cyphers that serve for nothing else but to fill upon the roome, and to make up the number.

If these things were rightly practised, there would not be so many that would seeke their own things, and not the things of others. But now least any man should be disheartned, I shall conclude all with a word of comfort and encouragement to all those that are publique spirited men indeed.

To all those that have neglected their own particulars, in reference to the publique, I shall desire to speak thus much. It may be the Church or State may miscarry in these sad calamities, comfort your selves, it shall not be laid to your charge, you may read *Exech. 9.4*. That those who did mourne for the abominations that were committed in the land, had a marke set upon their foreheads, to the end that when the destroyer did passe through the land, they might be spared. There be two things in a common calamity, there is a common destruction, and a common distraction, or as it is *Dent. 32.25*. there is *the sword without, and the terrour within*. I cannot promise any, the best man in the world freedom from the common destruction, or the sword without. But this I dare promise you, because God hath promised it, *Isa. 43.2,3*. that you shall be freed from the common distraction, *from feare within*: Besides, this argues truth of Christianity: when we seek not every one his own things, but every one also the things of others.

F I N I S.

Cyprian that gave for nothing else but to fill upon
the room, and to make up the number.

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not be so many that would seek their own things,
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should be distressed, I shall counsel all with a
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that are publicly joined with us.

To all those that have neglected their own duty, we
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speak thus much. It may be the Church or some
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afflictions that were committed in the land, had
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common affliction, or the sword without. But this
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1 Peter 4. 2. that you shall be freed from the com-
mon affliction, from fear within. Besides, this ar-
guement of Christianity; when we seek not every
one his own things, but every one also the things of
others.

FINIS.

THE Numb. 18 LONDON POST:

Faithfully Communicating His
Intelligence of the Proceedings of Parliament, and
many other Memorable Passages certified by Letters
and Advertisements,

From	Vxbridge.	Taunton.	Yo ke.	Chatham.
	King-Road.	Sudelev.	Newark.	Wolverhampton.
	Milford Haven	Glocester.	Bristol.	Forsg. Castle.
	Ilminster.	Bolton.	Devizes.	Canile, &c.

*The manner of the Treaty at Vxbridge, which is to be performed by Commis-
sioners, and to continue twenty dayes. The taking of twenty Bristol ships by
Capitaine Swanley, and the manner of it. One hundred and threescore horse
taken by the Taunton Forces at Ilminster. The Arch Bishop of Cantorbury
to lose his life on Friday next. Tho: Lord Gorng embarked for the West of
England, in the same ship which transported the Queen, the ship was laden
with sixe thousand Armes, and threescore thousand Pistols of gold. A
Spie taken viewing our Ships at Chatham, imployed (as it is said) by the
Duke of Richmond, and the Earle of Southampton. A defeat given to
Litchfield Cavaliers by our Garrison at Rushall. Two brave Exploits of
the victorious Colonell Massey. And Canile upon surrender.*

Passed according to Order, and Printed for G. B. January 7. 1644.



Oe you remember you Malignants
and you Newtralls, in and about the
City, that are as bad or worse thao
than they: Doe you remember
when Sir John Hotham was first taken
and brought to London, how you
would mourmur amongst your
selves, that the Parliament would nor,
that the Parliament durst not question
him. Doe you remember how you
would whisper to one another, that he
was conscious of the transportation
of I know what summes of money,
which was gathered, you said in faire

weather, and sent beyond Sea to be laid up against a day of storme and
sorrow.

What thinke you of lenow? Doe you not see the dayes of the Parliament to increafe, and to continue cleare as is their Cause? Have you not seene Petitions on Petitions brought unto them from this grand Delinquent, confessing the foulness of his crime, and supplicating their mercy? Have you not seene the Parliament constant, and resolved to see Justice done, which assuredly would have bene forborne, had any such obligation layne upon them as you objected? Be dumbe for shame, and silence your tongues of slander, and blasphem to death at the boldness of you owne follies! you see how false, how groundlesse your suspitions were, and a head no more to be found for them, then is now for this Revolter, whose safety you did seeme to warrant.

I have done with this sad subiect, onely this I will annexe, that Sir *John Hotham* and his son were two of the most unfortunate men that ever have or will suffer under the Axe of the marttall Court, for they did fall not pittied by any. Both, our side and the Kings, desiring and commending the justice of the Court. I have heard some men speake as if an untimely death in this nature were descended to this Family by inheritance and that Sir *John Hotham* Grandfather was executed before the gates either of *Hull* or *Bewerley*, but I love not to looke after transgressions (and the dishonour that attends them) in the Graves of the Dead.

We understand that his Majesties Army is not strong either in numbers or in courage, the three thousand Horse and Dragoones which are marched under the command of the Lord *Hopson* and Colonell *Goringe* into the west, are said to march with a heavy heart, and to curse the face of this unnaturall war which will not give them leave to rest in their winter quarters. The Parliaments forces which relieved *Taunton* Castle were coming back and retreating this way. This Post had this intelligence the last weeke to impart unto you, but it was unbeleived and would not then be suffered to be published, the truth of it is now againe confirmed by an intercepted letter written by Colonell *Windham* and directed to Sir *John Berkeley* Governour of *Excester* informing him, that the Parliaments forces were all gon, except Colonell *Pophams* Regiment of Horse, and some seven colours of foot, he therefore desired that some forces might be dispatched from *Excester* to suppress them, assuring Sir *John Berkeley* that some Commanders from the Prince should be ready to assist him: upon the reading of this letter in the House of Commons, and on information from others to the same effect, it was ordered that our forces which were returning from the west should be commanded back, and that monies and other supplies should be provided for their releife.

According

According to our accustomed order we will here present unto you the intelligence which we have received beyond the Seas, which is that the young King of *France* is to marry the Infanta of *Spain*, and that she shall have the seventeene Provinces of the *Netherlands*, conferred on her by the King of *Spain* in the way of Doury.

It is said that the King of *Spain* hath declared himselfe for the Parliament of *England*; & by a proclamation hath strictly commanded, that nor any of his Subjects shall meddle with the ships or goods of any *English* men that are on the Parliaments side.

By letters from *France* it is certifiyd that the Lord *Goringe* the last weeke imbarcked himselfe for *England* in the same ship which carried the Queene out of *England* into *France*, the name of the Captaine of the said shippe is *Colster*, by nation a *Flemming*, but knighted for his good service by the King; In the same shippe are tenthousand Armes, and six thousand *Spanish* Pistols in Gold, The shippe is bound for the west of *England*. The *French* Protestants doe much admire that the *English* Coasts are no better guarded by the Parliaments ships, and the Report is, that the King of *England* hath praised the Mier of *Gronsey*, and Jarley to the *French* King for the security of the money and Armes which is above specified, And the Papists themselves are often heard to say that the King will be too fine and cunning for the Parliament, and that the Treaty now in hand is but to protract the time, and to corrupt the Parliaments Commanders, and they are much amazed, that the *English* are so stupid, as voluntarily to loose their Priviledges to which they were borne, And it is the generall talke in *France*, that if our brethren the *Scotts* advance not into the south of *England* there may be an occasion to repent it hereafter.

We have been advertised from the North, that the Lord *Fairfax* hath written to three Regiments of the *Scotts*, who are now in *Yorkshire*, to advance towards *Newarke*. And we have a report of many thousands of our brethren the *Scotts*, that are preparing to advance that way, wee hope wee shall be able very speedily to confirme it for a truth.

And because I am now in the North, before I go any farther, I will acquaint you with the last actions of our Armies in *Yorkshire*, and in the Northern parts, as it was certified in a Letter by a Gentleman of worth, unto a friend of his in *London*.

SIR:

HEdith unto you &c. I have at this present no great variety of news to present you with: Only we do heare, that the Towne of *Castile* is possessed by our men, which news we have in a printed paper, but the Castle still holds

holds out. The Towne of Pontefract is taken by our men, by a brave onslate in the night, we hope the Castle will now suddenly submit, we lost but two men in the taking of it. Sandall Castle is now much straightened, and so is Scarborough, but yet not meer surrendering. There was brave pillage at Knarborough, both in Plate, Silver and Gold, which was the welcome pay of our common Soultiers, it will now much incourage them in their action against Pontefract, Sir John Meldrum did come hither on Sunday last, and departed hence on Tuesday last, to go into the North, about the business of Newcastle and Bolton Castle, which is now besieged by Colonell Wastall, he is not yet returned. Our Trained Bands come on, sixe of our Aldermen are coming to London, whose names are, Sir Roger Joques, Sir Edward Cowper, Sir Robert Belt, Alderman Hemsworth, Alderman Scot, and Alderman Myres. There were taken lately two Troops of Horse compleat in Nottinghamshire, by Major Rookeby, belonging to Sir Thomas Fairfax, Generall of the Horse, not any of them escaped. Our forces are fortifying Southwell, a Towne within five or sixe miles of Newark, Sir Richard Grimes is now in Yorke to treat about Carlisle Castle, which I heard of but just now. Adalster Young the Minister, who betrayed our forces at Knarborough, is not called yet to an account.

Yorke Decemb.

Your Friend, &c.

From the North we will now lead you into the West, and acquaint you with the affaires of our forces there, and what successe it hath pleased God of late to give unto some Troops, belonging unto Colonell Massy and of the Enemies designe to straighten Gloucester, as you shall find it in this Letter represented.

Loving Sir,

FOR News in those parts we have this, that the *Worcestershire* Committee are come safe to our Towne of *Tewksbury* with two hundred and forty horse and men well appointed, and Colonell *Rosse* is raising a Regiment of foote, I hope to good purpose, which with those horse belonging to our Governour Colonell *Massy* may doe well, for hee is still a broad and in action. We have a foule quarter hereabouts with the Enemy, by reason of the losse of *Moumouth*, the *Welch* are still hearkening for our Governours absence, and then on the *Forrest of Deane's* side we never want constant Alarmes, especially whe he is towards *Stroud*, or *Cicester*, so that we have a hellish life, unlesse we could divide our Forces, and that cannot be till these Horse doe joyne with us. Sir, I can informe you of a successful Passage of late, that was acted by Captaine *Gainesford*, who keeps one of our Garrisons on the *Forrest* side; he had Intelligence that Sir *John Wimes* Forces were gone abroad to plunder the Countrey, and taking about

bout forty men with him, he met with the Plunderers, killed one and twentie of them, and tooke fourteene of them Prisoners, together with foure Waynes, and the Drivers of them, and sixteene Oxen; it was a brave de-
 feate, I will assure you. I could certifie you of some other Passages, but it would be too tedious, one is of our Governour's Capitaine Lieutenant, who with a party, met with a party of the Kings Horse, killed twelve of them, tooke foure Prisoners, and one Capitaine of great note, and a scarfe worth ten pound at the least; Capitaine *Robert Massy* was neere taking at the same time in his Quarters, but his Trumpet sounding unto Horse, the Enemy fled, though they were within a Stones cast of him. I thinke we could fright them with Rams-Hornes.

There was lately a Mutinie at *Sudley Castle*, by the base abuse of unruly Souldiers, being but one day behinde of their pay, Capitaine *George Massy* the Governour thereof was gone to borrow money to pay them, accordingly, and hearing of it, came home, and demanding who was the Mutiners, one of them answered, that what was done, was done but in jest, but he understanding that he who made the Answer was the chiefest stickler, he did pricke him in the thigh with his Sword, where of he died, but all is well againe in that Castle; which is of great consequence, some unruly knaves will be, doe what a man can. We have now three Brothers all honest men, viz. Our Governour *Massy*, Capitaine *George Massy*, and Capt. *Robert Massy* of London, who is comming on with a good Troope of Horse, he is a valiant man as well as the rest. Other slight busineses have beene done, but those I omit till further proceedings be so satisfie you at large. To conclude, if some of your great forces doe not come forward to suppress the Enemies sallying out so neere us, here will be no resting in quiet, they doe so follow us on three or foure sides. Thus for this time I take leave, and rest

Your Friend &c.

Windsbury, Decemb. 26. 1644.

I have made all diligence to give you satisfaction concerning the present insurrection in *Shropshire*, and I find that there are twelve hundred men in Armes about *Bishop Castle* and *Clun Castle* who declare themselves to be neither for the King or Parliament, but stand upon their owne guard for the preservation of their lives and fortunes. They declare that the cause of this their taking up of Arms did first arise from the extreame cruelty and oppression of many of the Kings Officers, and especially of Colonell *Vaughan* a Dutch Officer. The Commissioners of Array have bin with them to command them to lay downe their Armes, which they absolutely refuse to doe unless his Majesty be pleased to grant them their owne conditions,

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which First to have restitution given them of all wrongs don by Van-Gare. Secondly, to have him and all his souldiers expelled their Countrey. Thirdly that the two Garrisons at *Hopsey House* and *Leigh House* shall be removed and demolished. Fourthly, that they may have Commanders of their owne. These are the Propositions which they doe stand upon, the last whereof his Majesty is unwilling to condiscend unto.

The Directory for publick worships is now ingrossed and presented to the Lords. It hath bin a worke compiled with elaborate care and piety, and it is now so absolute that neither Envy nor Detraction can perstringe it. From the safety of the soule which is the great wheele on which the whole worke doth move, they have discended to take care for some honest recreation for the body and that in stead of Holy dayes which are now to be taken away there may be some daies of Ease appointed for the servant, the Apprentice, and the labourer: In the mean time neither the memory nor example of the Apostles and Holy men in the Primitive Church are to be forgotten, but by an active faith we are to follow the light of their instructions, that we may be made partakers of their Glorie.

We have received a Letter from *Staffordshire*, which gives us intelligence of some service performed in those parts, which because that Letters are received as the most faithfull messengers of the truth, wee have here inserted.

SIR;

M*y service to you and all yours premised. These are to certifie you, that I am making what hast I can into Lancashire, but the waies have been and are so obstructed, that I was constrained to stay a while in Rushall Garrison, neer Wolverhampton, and am desirous to acquaint you with a remarkable exploit performed there during my abode: Notice was given to the Governour that a convoy was sent out from Litchfield, for the conducting of a Lincolnshire Knight towards the King, whereupon Colonel Tuckill the active Governour, called a party of Horse, who met with the convoy of the enemy, in their returne back, the enemy were nine in number, whereof one was a Quartermaster, the rest well horsed and armed with Pistolls, Swords, and Carbines, our men made such hast to the service, that they were much scattered when they were within the first view of the enemy, so that they were busied that first charged them, and before that the rest did all come up, they had seiz'd on the Enemy, not one escaping, and did bring them all unto the Garrison within two houres after they did fall forth; the Knights name was Sir Robert Treshyke an arch Papist, who being timely parted from his convoy, narrowly escaped, and our men were so few that they could not divide their party, otherwise we had gotten all.*

The Knight carried with him *thorne Cloakbarges* and *Paramarles*; I believe rich prize if he had been taken. I do admire that *Reushall Garrison* is so much neglected, a place very considerable for the safety of the Country, and a *French Garrison* is *Lichfield*, and *Dudley Castle*, and yet they want many accommodations; to my apprehension I never observed a more spiritless and cowardly man in any place where I have served, and the Governour hath testified a great measure of fidelity, notwithstanding some temptations to the contrary, which were two thousand pound deep, and much gallantry expressed upon all designs. Sir, I do wish that his good service may be taken notice of, for the example of others, and for his further encouragement. I had almost forgotten another exploit, but I believe that you have already heard of it, which was that a party from *Stafford*, came not long since to *Hampden*, and fell upon *Captain Careless*, the Governour of *Tong Castle*, and his Company, and (it is said) that they have morally wounded this Captain, and taken forty horses and many prisoners, also some four daies since, some of *Colonel Foxes Troops* have taken fifteen of *Dudley men* in *Rowley*; so that this Country of late hath done very good service.

Stafford: Decemb.

Your humble servant,

28. 1644.

R. F.

The House of Peers have concurred with the House of Commons in the sentence of the condemnation of the Archbishop of *Cauterbury*; and the Lords have passed an Ordinance for his Attayndor, as being guilty of High Treason, and they have sent a Message to the Commons, to acquaint them with it. The Bishop is sentenced to suffer death by being hanged, drawne, and quartered, which sentence will now suddenly be put in execution.

The last newes which we have received from his Majesties forces is, that they are now fortifying at the *Devizes* in *Wiltshire*, which is some tenne miles beyond *Marleborough*; *Prince Rupert* and *Prince Maurice* are both at *Oxford*, *Prince Maurice* (as we are informed) hath laid down his Commission, and so we heare hath *Sir Arthur Aston*, the late Governour of *Oxford*; who, for his extreme cruelty, is justly hated by all the World. The losse of his legge hath rendred him unfit for the service of the War, and the continuall practice of his cruelty hath rendred him unworthy of the least compassion.

We are advertised of an excellent piece of service performed by *Captaine Swanly*, who desiring to satisfie himself with the knowledge of the present condition, and the strength of *Bristol* did send in a little boate laden with Oysters, giving charge unto the *Saylers*, to give him, upon their re-

turn

earn'd, a true account of the condition of that place. This little boat, by reason of its carriage (which at that time was dainty) was very welcome to the City, and being taken for friends, the few Saylor's were suffer'd to come in, and having made a quick market, they departed unexamined. On their returne to Captain *Swanley*, they certified him, that there was sixteen Merchant Ships under Sayle at *King Road*, which only stay'd for the advantage of a wind, to bring them out on those Seas, on which his Squadron of Ships did lye, this intelligence quickned the vigilant Capitaine, who forthwith gave order, that all things should be put in a readinesse to entertaine them: He had not waited long, but (the wind serving for them) he discovered them, one evening, to come up all together that way, and commanding the rest of his Ships to keep a loofe off untill the night came on, that they might not be discovered, he gave them leave to come up close unto him, and being immediately seconded with his whole Squadron, he hayled them, and commanded them to yeeld, and come in, who finding too late, that they were circumvented, past all hopes of recovery, did submit to his mercy. This was done not far from *Milford Haven*, and as it was a service of great advantage unto us, so it is a great weakening unto the City of *Bristol* in particular, and to his Maiesties affaires in generall, which cannot choofe but faile. Should he loose his shipping which hath brought him in so many *His* Rebels, so many Commanders, and Arms, and men, and Money, and Ammunition from forraigne parts.

We cannot in this place omit the brave exploit of our forces at *Taunton Castle*, who being lately relejved knew the right way to make use of it, and understanding that some of the Kings forces were quartered at *Ilminster*, they drew forth a considerable party of Colonell *Pophams* Regiment of Horse, and unsuspectedly falling on the Enemy in the Night time, they did beat up their Quarters and tooke prisoners a hundred and threescore of the Kings Horse whom they brought safe with them un to *Taunton*.

There was a Spie that was lately taken about the shippes at *Chatham*, who is said to be employed by the Duke of *Richmond*, and the Earle of *Southampton* at what time they were here with the Parliament about a treaty of Peace: He is now in safe custody, you will shortly heare further from him.

The Lords have not yet passed the Ordinance for the Court Martiall. There is an agreement for the treaty to meete at *Yerbridge*. The King is not to meete there in person as is reported. for they treat by Commissioners, and the treaty lasts twenty days. the Arch Bishop of *Canterbury* is to suffer the next Friday. He dreamed many years that he should be hanged, and see, now it is come about.

FINIS.

THE KINGDOMES Weekly Intelligencer:

SENT ABROAD

To prevent mis-information.

From Tuesday the 31. of December, to Tuesday the 7. of January. 1644.

A Weeks discontinuance, it is hoped, will breed no difference: and for the future, you shall have passages in order of time, what each day produces.

Tuesday the 31. of December.

The beheading of Sir John Horham was much expected, (as by the congregating of people might be supposed) but by a Reprive (unexpected) the peoples expectations were made frustrate: The Reprive met him on the way to the scaffold, the weather cold, and his coffyn prepared: and the prisoner remained, no doubt, with a cherefull heart.

The house of Commons, who the night before had refused to concur with the Lords in pardoning of Sir John Horham, (though a Member of their own, and one that first drew a sword in their cause, such was their justice) sent an expresse order to the Lieutenant of the Tower, to informe them by what Reprive execution were deferred: The Lieutenant of the Tower posted to the house, to acquaint them, that the Reprive was sent

by the house of Peeres; and that such was the concourse of people, that (upon the Reprive) he held it not fit nor safe, to go on with the prisoner to the place of execution at that instant. But the speaker (by being so elaborate in the service of the publique,) contracted some infirmity of body: and the house was up before the Lieutenant came.

The Councell of Warre (by whom he was condemned) met that day, sent for the Lievetnant of the Tower, and the Provost Marshall, examined both of them, why execution was not done according to the sentence: (The prisoner having been twice reprived before.) The Lievetnant pleaded the Reprive before mentioned: and the Provost Marshall that he was not come out of the bounds of the Tower: and so not delivered to his charge.

Wednesday the 1. of January.

Being the day for Captain *Hotham* to dye: he Petitioned the house of Commons for pardon of life, submitting to fine and banishment, which was presented, by one that for his fidelity to the Parliament, and the cause in hand deserved favour in a high degree, (I meane, Sir *John Wray*) yet the house laid it aside. And because the language of this prisoner, on the scaffold, did differ from that in his Petition.

I will give you some passages of each.

His Petition (all of his own hand writing,) begun thus: *Humbly sheweth, that he acknowledgeth his faults, and his follies, committed against you,* (being directed to the house of Commons) *are so many, that all the punishment, that you can inflict, will be according to Justice, &c.* On the scaffold, (after such time as word was brought there was no hopes of a Reprive) he used these words; (amongst others) *That what he advantage the Parliaments Cause was Notorious, and that he did never disadvantage it, he thought it was proved too: he said, he had been very violent in the Parliament, and did many things according to the swing of the times, &c.* And said much more (*Straford* like) (which will shortly come out at large) to Arraigne the proceedings of the Parliament; All which did sufficiently testifie his disaffection to the Parliament, and he that at his death did with bitternesse asperse the Parliament; What would he have done, if he had lived and had had his liberty; Many a hundred souls lost their lives, by his opposition against the Lord *Fairfax*, and by deserting of his Lordship, and carrying away with him, a great part of his strength; And yet this Gentelman would be innocent of doing any disadvantage to the Parliament.

The Lords and Commons, did both agree to refer it to the Councell of War to certify the State of the case of Master *Le Strange*, who was taken
with

With a Commission from the King to make a defection in the Town *Lyn* to the Parliament ; in regard some doubts did arise on his case, as differing from others, (though they at *Oxford* have executed many of the Parliaments for lesser faults) The Councell of War reprimed him accordingly.

The house of Commons this day sent up to the Lords, the Ordinance, for taking away the Book of Common prayer, and establishing a directory for publique worship, in the three Kingdoms, instead thereof. It was presented to the Lords by that pious and learned man, Master Row : the Lords lost no time therein ; but put it into a way of dispatche,

There was some debate concerning an Appendix to the Directory for Worship, for the taking away of Holy dayes (which are not warranted by the word of God) and an order was made, for the bringing in of an Ordinance, to appoint some certaine dayes in the yeare to be set apart, for the relaxation of servants, so it be observed moderately, and not with excess, &c. And for other dayes (in nature of holy dayes) the Directory approves of dayes of publique thanks giving to God almighty, for mercies recieved, whether generall or particular.

The Lieut. of the Tower this day came to the house of Commons, after Capt. *Horham* was beheaded: and acquainted the house with the proceedings yesterday, concerning Sir *John Horham* : and he was ordered by the House, (notwithstanding the Reprive till Saturday,) to see the sentence of the Councell of War purshed.

Thursday the 2. of January.

Sir *John Horham* was brought by the Lieutenant of the Tower to the place of execution ; his carriage was humble and penitent, much time was spent in prayer by himself, and some time by the Ministers that were with him, he publickly confessed, that God had justly brought him to this end for his sins, which he said, none knew so well as himselfe, and especially for his unthankfulness to God, for so many mercies received ; especially, for his ingratitude, for the means of salvation: And for the matter of *Hull* ; he said, he had delivered his minde to the Ministers ; and (as it is said) he told them, notwithstanding his Letters to the Earle of *Newcastle*, and his receiving Letters from the Lord *Digby*, and notwithstanding his Letters of too high languages to the Parliament, yet he said he intended not to betray *Hull*.

Much means was used this day to save him, but the house of Commons were so resolved, to do justice to their Members, (deserve they ill, or deserve they well) that they would not hinder execution of Justice, where sentence was past.

It may be objected, why was Mr. *Waller* then saved ? It is answered,

such was his ingenuity, after his first apprehension, in confessing those things concerning the Plot, which otherwise could not be found out, and besides he had the promise of the Committee, and the Ministers employed to perswade him to deal truly, and make a full confession of his knowledge; that then, they would to their utmost mediate for mercy: whereupon he confessed all, told them in such a place you will hear of the Commission of Array, and at such a time and place, you will meet one come from *Oxford* with private instructions, which are sowed in a such a place of the Saddle; and accordingly the same were found, and therefore, there was Cause of mercy to this Gentleman: Besides, Justice was satisfied for that fact, by the death of Master *Tompkins*, and Master *Challenor*, who were both hanged, and Master *Hampden* one of the Complotters, and another, both died in Prison; so there are four have suffered for that one fact.

There came a Trumpeter this day from *Oxford*, with a Letter from Prince *Rupert* to his Excellency, the Earle of *Essex*, concerning Master *Le Strange*, the Prince desired a forbearance of execution of Master *Le Strange* (it being a new case in point of war, as he is informed for which he is condemned) and least the examples thereof occasion like usage of them that adhere to the Parliament, by the Kings souldiers.

A Conference was this day had with the Lords by the House of Commons, concerning his little Grace of Canterbury, to satisfy them in point of Law, to cause Justice to be done on so notorious a Delinquent. The Conference was managed by Mr. *Brown* of *Lincolns-Inne*, who gave such full satisfaction to the Lords, in point of Law, and President, as it is hoped, in a few dayes, that great Court of Judicature will give that sentence as to Justice appertaines.

They have already voted him guilty of endeavoring to subvert the fundamentall Lawes of the Land, to overthrow Religion, and to introduce an Arbitrary and Tyrannicall Government: which particulars are not in expresse termes in the Statute, 25. E. 3. c. 2. declared to be Treason, for any inferior Court to judge upon. But yet the intentions of the Law-makers then were, that because crimes might hereafter fall out, that might be Treason, and yet not mentioned within that Statute, therefore saith the Statute, *And because that many other like Cases of Treason may happen in time to come, which a man cannot think nor declare at this present time; It is accorded, that if any other Case, supposed Treason, which is not above specified, doth happen before any Justices, the Justices shall carry without any going to Judgement of Treason, till the Cause be shewed and declared before the King and his Parliament, whether it ought to be adjudged*

judged Treason, or other Felony. So the Parliament then (according to the fundamentall Rule) reserved a power in themselves (being the supreme Court of the Kingdome) to declare what was Treason, though not particularized in that Statute. And afterwards in severall Kings Reignes, many Crimes were committed, which by the Parliament were declared Treason, (though not mentioned in the Statute) As the Case of an Ambassadour, who was slain by two Citizens; which act the Parliament declared to be Treason, though the Statute did not expresse it to be Treason: And so in divers other Cases, mentioned at that Conference.

Friday the 3. of Januarie.

The Committee of both Kingdoms reported to both Houses of Parliament their proceedings concerning the Treety, (for they are enjoyned from day to day to acquaint both Houses with their resolutions) and the House of Peeres agreed to the Report, which was, that the place of Treety should be at *Vxbridge*; That foure Lords, and eight Commoners, and four Scottish Commissioners should be appointed to treat; That the King should send sixteen Commissioners to meet there to treat; That the two first Propositions to be treated on, shall be that of *Religion*, and the *Militia*; and the time about the debate thereof not to exceed twenty dayes; and that in that time His Majestie doe propound what he hath to offer to the Parliament.

The House of Peeres this day agreed unto the Directory for Worship, and the Ordinance for taking away the book of Common-Prayer, with the alteration of two or three words: which the House of Commons referred to a Committee to consider of, and speedily to report.

The Letter from the Queen of *Sweadland* to the Parliament of *England*, was read; It imports first, Letters of Credite to the Commissioner employed therewith; and sets forth the great amitie that had wont to be between the Crowns of *England* and *Scotland*, and that Kingdome of *Sweadland*; and what Cause she is engaged in to maintain, the defence of the Gospel, (the same Cause both these Kingdomes are engaged in) That she offers with all the interest she hath, to be a meanes to settle the differences in this Kingdome, if her mediation be held fit; and expresses much affection to the Parliaments of both these Kingdomes, and takes notice of the affronts offered by the King of *Denmark* to Navigation, and particularly to the ships trading into the *Sound*, with Commodities belonging to the Crowns of *England*, *Scotland*, and *Sweadland*, putting taxes and impositions on them, beyond all example, and contrary to publique agreement.

The Queen of Swerblands Commissioner had his further desires this day made known unto the Parliament, which were, that he had something of concernment to impart unto the Parliament, which he desired to doe with as much privacie as may be, for that the Queen his Mistresse had many enemies that sought all occasions, and waited all opportunities to doe her injury: and both Houses referred the same to the Committee of both Kingdomes.

Saturday the 4. of Januarie.

The House of Peeres were so well satisfied (upon debate) with the Argument of Mr. *Brown*, in point of Law, that they passed the Ordinance of Parliament for attainting the Bishop of Canterbury of high Treason, and that he doe suffer the paines of death accordingly: what day he shall suffer death, or in what manner, whether upon the Block or Tree, you will heare more of it hereafter: some time next week, it is conceived, he will be executed. Lord have mercy on him in his adversitie, though he shewed little mercy to honest Christians in his prosperitie.

The House of Peeres likewise concurred with the House of Commons in the amendements of the Directorie for Worship, and passed the same; and both Houses agreed to the printing thereof; and to the Ordinance therewith joyned, to take away the Book of Common-Prayer.

The Lords sent down two of the Reverend Judges to the House of Commons with this message of their concurrence, concerning the Bishop of Canterbury, and the book of Common Prayer, &c. a happy concurrence, long may it continue: marke the day on which the honourable house of Peers, passed these two Ordinances the 4. of *January*, that day three years his Majesty came in person to the house of Commons with Armed men, to put others designs in execution, which if it had taken effect, the Bishops and Papists, had long before now, tyrannized over us.

This day the house should have proceeded upon the Treaty, but the debate thereof (through the multiplicity of weighty affairs) was put off till Monday.

An Ordinance was presented to the house of Commons for certain dayes to be appointed, for servants and labourers to refresh themselves on: The second Thursday in every moneth is propounded; but how it will be agreed on, will appear hereafter: There is a proviso, that if any servant or labourer, do on the dayes appointed for recreation abuse themselves by excess in drinke, &c. That then they shall not only be punished, but be debarred from the benefit of the recreation on those dayes for that year.

The complaints of the Inhabitants in *Buckinghamshire*, are renewed
against

against some of the souldiers of the Parliaments side, who grew so insolent, that when they came to a Parliament mans house to quarter, being told whose house it was, they called him a Parliament Dog, and Rogue: its time to reforme, when such men are imployed by the Parliament: I could tell you whose Regiment these men were on; but I forbear, for a course is taking to punish them, and also of those Common souldiers, that will eat nothing but Pullen, boyled in Butter, and white wine, and enforce the poor Country man to do it: its time to speak, when more then fitting free quarter is demanded.

The Parliament, and the Committee of both Kingdoms have sent severall Commands to all the Counties adjoyning, where any of the Parliaments souldiers are quartered, to be gone thence, and to quarter neerer to the enemy, and live upon them, and not upon our friends, that furnish the City of London.

These complaints are very grievous, from these higher parts of *Buckinghamsh.* and *Barkef.* but the complaints from the remoter parts of these Counties, where the Kings souldiers are quartered, are such as the like hath not been heard in *Germany*, ravishing of Women, killing men and women most barbarously, that were poor inhabitants, and had not left sufficient to relieve the Licensed Souldier according to his greedy Appetite.

Monday the 6. of January.

The house of Commons sent up a Message to the Lords; to desire them to concurre, that on *Friday* next, execution might be done, on the Bishop of *Canterbury*, according to the judgement passed upon him; (which is to suffer the paines of death as a Traytour, and that is, by being drawne, hanged, and quartered:) And the Lords gave their consent thereto, and have ordered, Warrants to be made out to the Lieutenants of the Tower, and the Sheriffes of *London*, to see execution done accordingly.

The house of Commons this day took into debate, the business of the Treaty and concurred with the Lords to treat at *Uxbridge*, & by Commissioners of both sides; and in 20: dayes time, and upon the two Propositions first, *viz.* Religion and the Militia; but the house of Commons added a third particular, and that was *Ireland*: so upon these three particulars, they resolve to try the King: God give a blessing to the Treaty; that Peace and Truth may ensue thereby to this bleeding Kingdom.

The house this day proceeded on the Directory for Government of the Church, and voted some part thereof: That to have a Presbytery in the Church, is according to the word of God.

You have it already published, that the Lord *Fairefaxes* Forces have entered into *Powfrall Town*, and beaten out the Enemy into the Castle, and there

there cooped them up: and also of Colonell *Brights* taking of divers of Sir *Francis Cobbs* Commanders and Souldiers.

I shall now tell you of some losse on our side, (it is fit you have truth on both sides.) On *Friday* last, Colonell *Ludlow*, in his retreat from *Taunton*, took some of the enemies forces, and marched into *Salisbury*, Where his forces were surprized (being too secure) and lost 200. some say 160. horse: himself, and some more broke through, and got to *Southampton*: It is not well to loose such a strength: but the Reliefe of *Taunton* Town and Castle is ten times of that value.

Besides, Colonell *Cooke*, son to Sir *Robert Cooke* deceased, fell upon the enemy in their quarters, and took Colonell *Fielding*, a gallant souldier of the Kings, the same that was at the surrender of *Redding*, and diverse other prisoners, and brought them to London, this day prisoners of war.

The matter concerning Master *Le Strange* is put off, its like he will finde mercy, his case differs from others.

The persons to Treat, *viz.* four Lords, and eight Commoners, are not yet nominated, to morrow they will be named, by which time, its hoped the Ordinance for taking away Offices civill and Military will be passed.

Its necessary to have the regulation of the new Militia settled speedily, for the King takes advantage hereby, and hath sent a party towards *Sussex*, to take up some quarter, in hopes hereafter to have a Cessation of Armes, and they to continue in these quarters.



Printed for R. W. January 7. 1644.

Mercies Memoriall.

Set out in

A SERMON

PREACHED

In *Paul's Church*, *Novemb. 17. 1644.*

in memoriall of the great deliverance which
England had from Antichristian bondage by

Queen ELIZABETHS attaining
the Crowne.

By *William Gouge, Dr D.*

*Judg. 5. 7. The Inhabitants of the villages ceased, they ceased in Israel, until
that I Deborah arose, that I arose a mother in Israel.*

Isai 49. 23. Kings shall be thy nursing fathers, and Queens thy nursing mothers.

Historia vita memoriae, magistra vitæ. Cic. de Orat.

Novemb. 25. 1644.

Imprimatur THO. GATAKER.



Jan: 7th

LONDON,

1644

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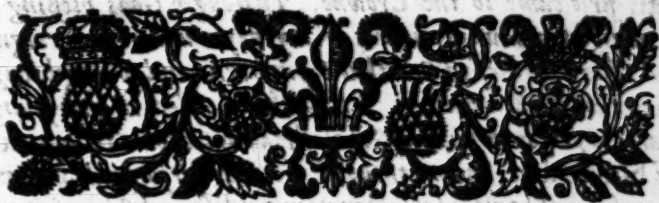
NOT FOR

A SERIES

For the Church of England
and the Society of Friends
and the Society of the Friends of the
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TO THE RIGHT HONOURABLE
Thomas Atkin, Lord Major of
the Honourable City of
LONDON.

Right Honourable,

BY a Note under your own hand, I was appointed to preach at Paul's Church on the seventeenth of November. The seventeenth of November is a day of so high account with me, that I durst not make any excuse, though otherwise in way of excuse, I might have pleaded my age, my weaknesse, and multitude of other employments: but the seventeenth of November, being such a day as is set out to be in the following Sermon, ought to be had in perpetuall remembrance. It may be that all have not that day in so high account as I have, and that if another had performed that duty, he would have over-slipt it, without any mention made thereof. Length of time makes memorable matters to be forgotten; and it is now above fourscore and six yeares since that seventeenth of November. Therein England first received such a blessing as never ought to slip out of the heart of an English man. That seventeenth of November was the day when unparallel'd Queene Eliza-

The Epistle Dedicatorie.

beth first came to the Crowne. Thorough Gods blessing, I spent eight and twenty yeares of my dayes under her raigne; and I have oft blessed God that I was berne, and so long brought up in that blessed time. I have been called in my younger yeares to performe publike Scholasticall duties on a seventeenth of November, and me thought, I never performed any more cheerfully. The very subject matter put life and spirit into me. Since I was called to the ministeriall Function, I have many yeares on the seventeenth of November made the best remembrance that I could of that dayes blessing. Being by you called to the most publike place of London, I could not, I durst not passe over the mention of that blessing. I did the more willingly publish it to the view of all sorts, that I may provoke others to be more mindfull of that day. And to your Honour in speciall, I dedicate these my poore labours, because you were the first mover thereunto. And now, my good Lord, having this occasion in publike to speake to you, give me leave, I beseech you, to stirre up your honourable mind unto such faithfull courses, as, to the joy and benefit of many, you tooke, when you were Alderman of Farrington within. I have been now thirty seven yeares (to the praise of Gods good Providence and mercy I speake it) a Minister of Gods Word in a Precinct within that Ward: in which time, there have been sundry severall Aldermen. But (to your praise, but not to the dispraise of any of the rest, I doe here publicly attest it) I never observed any more carefull of the good of their charge, more inquisitive after the same, more industrious in searching out disorders to redresse them, more pitifull over the poore, more sollicitous about such as were infected with the sicknesse, and that which sets the crowne upon all, more pious in preventing all manner of profanenesse on the Lords Dayes, and procuring people (so farre as in you lay) to observe the holy Ordinances thereof.

Right

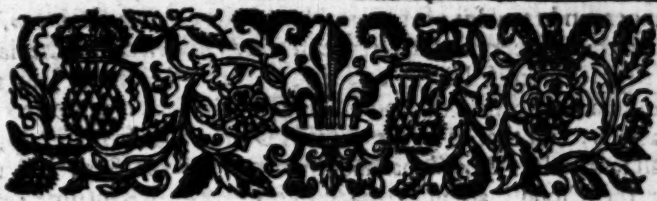
The Epistle Dedicatorie.

Right honourable, the Lord hath now advanced you to a higher place, given you a larger jurisdiction, and put more power into your hand. You have now ten Talents in comparison of the five that you had before. Know that God now expecteth of you an improvement of all those ten Talents; Answerably more care, more industry, more diligence, more prudence, if more can be shewed, is requisite: Above all, let your conscionable care be yet more manifested about the Lords Day; and herein I beseech you, give me leave to set before you the prudent and pious course which two Lord Majors of famous memory, in the yeares 1613 and 1614 took thereabouts, which was this, They made choice of conscionable persons, who with an holy zeal were set against all profanenesse of that Day, and put on to redresse all manner abuses thereof: such they chose, and to such they gave power and authority to apprehend and bring before them all delinquents in that kind, whom, for the greater terrour unto others, they severely punished. Conscience will more put on pious persons to a thorough redressing of disorders, then hire or reward. It is the due execution of Law that puts life thereinto, and makes it the more effectuell: and inward Principles will work men unto a due execution more then outward motives. Goe on in promoting Gods honour, and he will promote yours. For he that said, will performe what he hath said, Them that honour me, I will honour. That you may doe the one, and God the other, it is the hearty prayer of

Sir Thomas
Middleton.
Sir Thomas
Hogges.

Your Honours daily Oratour,

W. GOUGE.



Mercies Memoriall.

Ex O D. 13. 43.

Remember this day in which ye came out from Egypt.

His Text hath reference to a memorable *History*. *History* is an usefull and delightfull kind of instruction. Among *Histories* none are comparable to the *Histories* of sacred Scriptures and that in their *antiquity*, *rarity*, *variety*, *brevity*, *perspicuity*, *harmony*, and *verity*. This last is the excellency of the other excellencies: and it commends an *History* much more then all the rest: For *antiquity*, *rarity*, *variety*, *brevity*, *perspicuity*, *harmony*, and other like excellencies without *verity*, are but as so many pearles in a blind eye, which make it the more deformed.

If comparison may be made betwixt *Histories* and *Histories* in sacred Scripture, among *Histories* of the old Testament, they which relate the *Israelites* departure out of *Egypt* thorow the red Sea and Wildernesse into *Canaan*, are most remarkable. For, besides the forementioned excellencies, which they have in common with all Scripture *Histories*, they are in an especial manner *typicall*: and set out the condition of the Church brought out of the bondage of sinne under Satan, and travailing thorow the

B

dangers

Eccellen-
cies of
Scripture
Hi-
stories,

Israel abode
in and passage
out of *Egypt*
typicall.

danger and troubles of this world unto the celestiall Canaan.

In this respect the deliverance of the *Israelites* out of the land of *Egypt* is premised in the Preface before the *Decalogue*, or ten Commandements of the moral Law, which appertaineth to all Nations; and that as a type of mans Deliverance from his spirituall servitude. *Israells* passing thorough the red Sea, and under the Cloud, are also made like figures to Baptisme: and Manna and the water that came out of the Rock like to our sacramentall bread and wine. Yea of many other things done in the Wilderness, it is said *These things are our types*, that is, they are types, patternes or examples to shew Gods mind to us, how he will deale with us if we be such and such. And the setting of *Israel* in *Canaan*, is expressly made a type of the rest of Gods people in Heaven.

Thus in regard of the *mysticall truth* comprised under this *historicall type*, it concerns all sorts of people, and to every one whose naturall condition is altered, it may not unfitly be said, *Remember this day in which ye came out from Egypt.*

Yea further in regard of an *allegoricall allusion*, it may be applyed to this our Natio, which long lay in a miserable thraldome under Antichrist. For the Kingdome of Antichrist is a *mysticall Egypt*: and the tyranny and idolatry thereof a spirituall bondage, a bondage farre worse then the temporall bondage under which the *Israelites* were held in *Egypt*: so as it may well be said to you in particular who are sensible of your deliverance from that antichristian servitude, *Remember this day in which ye came out from Egypt.*

This day is the first day of the fourscore and seventh yeere since the beginning of that blessed deliverance. For this day is the seventeenth of November: a day worthy not only to be distinguished in our Almanakes by capitall, red or golden letters, but also to be written in our hearts by the finger of Gods Spirit. A day of which it well becomes us oft to put one another in mind, and to say, *Remember this day in which ye came out from Egypt.*

On this day of the moneth, the seventeenth of November 1558, two great pillars (besides many others) of the antichristian

Spain

2 Cor. 10. 1.

6. 6.

Heb. 4. 7, 8, 9.

Israels passage
out of Egypt
fitly applyed
to England.

The 27. of
Novem. a memorable
day.

stian tyranny and idolatry were removed from this Land. For Queene *Mary* and Cardinall *Poole*, who were strong supporters, abettors and maintainers of the Popes supremacy and popish idolatry, were both on one day, the foresaid seventeenth of November, cut out of the land of the living.

On the very same seventeenth of November blessed Queene *Elizabeth* (whose memory, so long as this Gospell continueth to shine among us will be blessed) I say blessed Queene *Elizabeth*, who suffered much, and long lay in prison, while this Land was an house of antichristian bondage, was on this day 1558 freed from those troubles, and thousands more freed from much misery. On that day was that blessed Queene set upon the throne of *England*: and a Scepter of peace and truth put into her hand; which, by the good guidance of Gods Spirit, she so swayed for five and forty yeares together current, as she restored to English Subjects, not only the liberties and priviledges of Subjects, together with a well established peace and all manner of prosperity; but also true Religion and a free passage to the Gospell of peace (having cleane put out the cruell fire of the *Marian* persecution, and dispelled the thick cloud of popish Superstition:), whereby it came to passe, thorough Gods blessing, that the lives of many, who were appointed to death, were preserved, and the soules of many millions saved.

Had I time to set out distinctly the many blessings which this Land injoyed all the time of that blessed Queens raigne, the many victories which God gave her against the implacable enemies of this Land, the good aid she afforded to the neighbouring Countries about us professing the same Religion, as *Scotland*, *Neatherlands*, *Portingall*, yea and to that King of *France* which professed to establish the true reformed Religion in his dominions, had I time to set out these and other like memorable matters, yee might see yet further cause oft to inculcate this memento, Remember this day in which ye came out from *Egypt*.

This in briefe of the allegoricall allusion of this Text to our times. I shall speake somewhat more hereof in my last application. In the meane while I come to the morall intendment of my Text.

Qu. *Elizabeth* verbs crow nation day.

A blessing by Qu. *Elizabeth*.

Henry 4.

Israels deliv-
rance out of
Egypt remark-
able.

Numb. 13. 22.

Wonderfull
signes of Gods
preserving his
Church,

The deliverance of the *Israelites* out of *Egypt* was one of the most famous deliverances that ever God gave to a people: and that both in regard of the mighty wonders manifested therein, and also in regard of the great distresses, from which they were delivered by those wonders. No wonders are more frequently repeated and brought to the mindes of Gods people in the old Testament then these. The sweet Singer of *Israel*, that man after Gods own heart, having his heart filled with an holy admiration of Gods wonderfull workes, thus exemplifieth them, *He wrought his signes in Egypt, and his wonders in the field of Zoan, Psal. 78. 43.* (*Zoan* was a royall City in *Egypt*, called by the *Greekes* and *Latines Tanis*) And *Psal. 135. 9, He sent tokens and wonders into the midst of thee, O Egypt.* And speaking of Gods Ministers he saith, *They shewed his wonders in the land of Ham, Psal. 105. 27.* These are the wonders which Gods people are called upon to remember, *Psal. 105. 5. Remember his marvellous workes that he hath done, his wonders and the judgements of his mouth.* And they which slightly passed them over or forgate them are thus blamed, *Our fathers understood not thy wonders in Egypt, they remembered not the multitude of thy mercies. Psal. 106. 7.*

Some of those wonders were evidences of Gods gracious protection and mighty preservation of his people. Others were instances of Gods fiery indignation against and fearfull vengeance on their enemies.

Of the former sort were,

1. The flaming
Bush not con-
sumed.

1. The Bush that flamed with fire, and was not consumed. *Exod. 3. 2.* An Embleme of the Churches preservation in the midst of fiery persecution and affliction.

2. A rod turned
into a serpent.

2. *Moses his rod turned into a serpent. Exod. 4. 3, 4.* Hereby God gave him to understand, that though the Government which was conferred on him, should be as a Scepter of equity unto his people, yet it should be also a biting and stinging Serpent to the rebellious.

3. A leprous
hand cleansed.

3. *Moses his leprous hand made cleane when it was plucked out of his bosome. Exod. 4. 7.* A signe of Israels cleansing from the pollutions wherewith they were defiled in *Egypt*: yea, also a signe of sanctifying *Moses* to his function, as the touching of *Isaiahs* mouth

mouth With an hot coale taken from the Altar, was a signe of sanctifying him to his function, *Isai. 6. 7.*

4. *The turning of Water into bloud.* *Exod. 4. 9.* Not that water which was in the river : for therewith the fish were destroyed : but water taken out of the river and powred upon the dry land, which became bloud upon the dry land : whereby was prefigured that they should be delivered out of Egypt, but not without the bloud of their enemies.

4. Water turned into bloud.

5. *Israels exemption in Goshen* from all the plagues that infected the land of Egypt, *Exod. 8. 22. & 9. 26.* Hereby they had a present evidence that the Lord in all kindes of judgement knew how to put difference betwixt his people and enemies, and how to deliver the godly.

5. Goshen free.

6. *Israels going on dry ground thorow the midst of the sea.* *Exod. 14. 16.* This, as it was a like figure to Baptisme (as we shew'd before) so it was an especiall instance of Gods carrying them thorow all difficulties and dangers into Canaan.

6. A path in the sea.

Of the latter sort of wonders, which are instances of Gods vengeance on the Egyptians, are those which we commonly call the ten plagues of Egypt. They are these which follow.

The ten plagues of Egypt.
1. Bloud.

1. *The streames, rivers, ponds and pooles of Water thorowout all the land of Egypt turned into bloud : so as the fish in the river died, and the Water stunk, and the Egyptians could not drinke of it.* *Exod. 7. 19, 20, 21.* Pharaoh had commanded all his people to cast into the river every sonne of the Israelites, when it was first borne. God therefore to meet with the Egyptians in their owne kinde, makes that element which they used as an instrument of their cruelty, to be an instrument of his just judgement on them : and killed the Creatures which were of use to them, with that means whereby they sought to destroy young children : yea, they themselves were thereby stanchd and choked.

2. *Frogs* in such abundance as they came into the Egyptians houses, bed-chambers, beds, ovens and kneading troughs, not sparing the Kings house and bed-chamber. *Exod. 8. 3. &c. Psal. 105. 30.* yea, (*Psal. 78. 45.*) it is said, *The frogs destroyed them.* The Egyptians endeavoured to empty the houses and bed-chambers of the Israelites, and to deprive them of their sweet babes. God

2. Frogs.

therefore filis theirs with croaking, noisome frogs.

3. Lice.

3. All the dust of the land became *Lice* throughout all the land of Egypt, so as there were *Lice* upon man and beast. *Exod.* 8. 17, 18. and that in all their quarters, *Psal.* 105. 31. The *Egyptians* were tyrannically imperious over the *Israelites*. God therefore doth justly beat downe their pride with these noisome, loathsome, contemptible creatures, as *Herods* pride was beaten downe with wormes, *Abs* 12. 23. And because bond-slaves used to be much annoyed with this kind of Vermine, God would therewith infest those proud Lords which made his people bond-slaves.

4. Flies.

ערב

*Turbam seu
misturam colle-
ctam ex variis
et multis spe-
ciebus bestiola-
rum, seu inse-
ctorum signifi-
cat. Vatabl.
Annot. in hunc
locum.*

4. Grievous *swarms of Flies* came into the house of *Pharaoh*, and into his servants houses, and into all the land of Egypt. The Land was corrupted by reason of the *swarms of Flies*. *Exod.* 8. 21, 24. The *Psalmist* saith, (*Psal.* 78. 45.) that the Lord sent *divers sorts of Flies* which devoured them. It is evident that there were more then one sort. The original word translated *swarms of Flies* properly signifieth a mixture of things. It is applied to the mixture of sundry sorts of people together (*Exod.* 12. 38.) to the mixture of light and darknesse together, and called the evening (*Levit.* 23. 33.) and to mixture of divers creatures together: so is it here used in this place. Our English Translatours therefore have thus expressed it in the Margin, *A mixture of noisome beasts*. Such creatures they were as devoured the *Egyptians*, *Psal.* 78. 45. so as dog-flies, horse-flies, wasps, hornets, vipers, scorpions, and such other biting, stinging, poisoning creatures may be comprised under the forementioned word. The cruell *Egyptians* many wayes vexed and gauled the *Israelites*; they therefore with such kind of creatures were vexed and tormented.

5. Murraine.

5. A very grievous *Murraine* upon their cattell, so as all the cattell in Egypt died. *Exod.* 9. 3, 6. Before, the fish in the water were destroyed: here, the cattell in the fields to shew how farre they had provoked the Lord; even to deprive them of the use of all his creatures, both in the waters and also in the dry land. It is probable that the *Egyptians* had wronged the *Israelites* in and about their cattell: so as God repaies like for like.

6. Boyles.

6. *Boyles* breaking forth with blanes, upon man and beast.

The

The Magicians could not avoid this plague: for the Boyle was upon the Magicians, and upon all the Egyptians. Exod. 9. 10, 11. As their hearts were inwardly swollen with pride, malice and cruelty: so God made their flesh to swell with noisome and painfull Boyles. The Egyptians oppressed the Israelites with making and burning brick: answerably by ashes of the fornace are Boyles caused to vex them.

7. Thunder, haile and fire mingled therewith, very grievous, which smote thorowout all the land of Egypt all that was in the field, both man and beast, and every herbe and tree of the field, Exod. 9. 24, 25. such was the haile as the fire melted it not: and such the fire as the haile quenched it not. As this was a terrible judgement in it selfe; so the more terrible to the Egyptians, because in Egypt which was neere to the hot middle Zone, there used not to be any haile, or raine at all. They were herein justly dealt withall, for their terrible threatnings to, and cruell dealings with the Israelites.

8. Locusts. Exod. 10. 5, 14. This was a grievous plague, in regard of the kind and multitude of the creatures which annoyed them. Locusts were of that kind which they call *Insecta*, divided betwixt the head and the belly. They were winged, and able to fly over seas from Country to Country. They devoured all kind of grasse, herbs and fruits. They were so pernicious that in the Countries where they abode, all the meanes that could be invented were used to destroy them. In their multitude they were as hurtfull as in their kind; for they used so to flock together, as like a thick dark cloud they overshadowed the face of the skie, and obscured the light of the Sunne. The Psalmist joyneth Caterpillars with them, Psal. 78. 46. And another Prophet joyneth Locusts, Canker-Wormes, Caterpillars, and Palmer-Wormes, and calls them Gods great Army. Joel 2. 25. From this phrase which Pharaoh useth (Exod. 10. 17.) Take away this death only, some gather that the Locusts were venomous creatures, and bit and stung men to death. The Egyptians were very cruell to the Israelites.

9. Darknesse, even Darknesse which might be felt, so as they saw not one another, neither rose any from his place for three dayes. Exod. 10. 21, 23. That phrase, which might be felt, sheweth that

7. Haile.

8. Locusts.

9. Darknesse.

that it was an extreme Mist or Fog which utterly obscured all the celestiall Lights, as Sunne, Moone and Starres: and put out all artificiall lights, as fires, torches, candles, and such like. Idolatry and superstition had obscured the light of Gods truth to their minds, and this darknesse obscured other lights to their bodies. As the *Egyptians* had many wayes terrified the *Israelites*, and denied all comfort and succour to them; so with this darknesse are they much affrighted and deprived of all comfort and succour one from another.

10. Death of
First-born.

10. *The destruction of all the first-borne in the land of Egypt, from the first-borne of Pharaoh that sat on his throne, even unto the first-borne of the captive that was in the dungeon, and all the first-borne of castell: so as there was not an house where there was not one dead.* Exod. 12.29,30. So great was this plague as it forced them to let the *Israelites* with all that they had to depart out of their land. This judgement of all the rest did most properly meet with them in their kind: for they sought to destroy the strength of Israel, even all their male-children, and here God takes away their strength, the heires and supporters of their families; yea, he extendeth it to their beasts and gods. Exod. 12.12.

Pharaoh and
his host
drowned.

These were the ten plagues. There was an other judgement as fearefull as any of these, if not more fearefull, the utter destruction of *Pharaoh* and all his host in the red sea. It is said that he took six hundred chosen Chariots, and all the Chariots of Egypt, and Captains over every one of them (Exod. 14.7.) which implyeth a very huge host. God saw it not enough to destroy their fishes in the water, but also in just revenge of their seeking to drown the *Israelites* children, drowned *Pharaoh* and all his host.

Thus we see what wonders the Lord wrought in executing vengeance on his enemies.

I should here, according to my Method propounded, set forth the distresses from which the *Israelites* were delivered by these wonders, but they will more seasonably be observed in the Application of the last point of my Text, to which I now come, *Remember this day in which ye came out from Egypt.*

Sence of Text.

To remember, is the proper function of the memory, which God hath set as a treasury in the soule, to lay up for future use, such things

things as the understanding conceiveth to be a truth, and the will yeldeth unto as good.

There is a foure-fold act of this faculty.

1. To receive and lay up what is so conceived, as *Joh. 15. 20.* where Christ thus saith to his Disciples, *Remember the Word that I said unto you.*

2. To hold fast that which is so laid up. Thus it is most properly opposed to forgetfulness. As *Deut. 9. 7.* where it is thus said, *Remember and forget not.*

3. To call againe to mind what hath been forgotten. Thus the *Israelites* are said to remember their own evil wayes, (*Ezek. 20. 31.*) And the Disciples to remember what *Jesus* had said to them. *Joh. 2. 22.* *Jesus* in the time of his Ministry had told them that he should rise the third day from the dead, but they forgate it till the time of his Resurrection, then they remembered it, that is, called it againe to remembrance.

4. To thinke on and consider that which we have learned; as when we are enjoined to remember God, (*Deut. 8. 18.*) to remember his Law, (*Mal. 4. 4.*) to remember the Sabbath, (*Exod. 20. 8.*) Thus our English Translatours doe render the same Hebrew word *thinke on*, (*Neb. 5. 19.*) and *remember*. (*Neb. 13. 31.*)

In this latitude the word *remember* being enjoined as a duty is here to be taken.

That which is here commanded to be remembered, is first in generall thus expressed, *This day*. There is a double relative used in the originall to expresse the set distinct time here intended, which we may thus expound, *This day, this very day*. The particular day here meant was that very day wherein they came out from Egypt. For in the Chapter going before it is said, that in the night the Egyptians were urgent upon the people of Israel, that they might send them out of the land in haste, ver. 30, 33. and thereupon ver. 42. it is said, *This is a night to be much observed unto the Lord, for bringing them out of the land of Egypt. This is that night of the Lord to be observed of the children of Israel in their generations.* The day following that night they came to Succoth, the place where *Moses* gave this charge, for the children of Israel were in Ramases (which is in Egypt) when they first began to

A four-fold
Act of memo-
rie.

1. To lay up

2. To hold fast.

3. To recall.

4. To think on.

זָכַר

The particular
day here
meant.

הַיּוֹם הַזֶּה

take their journey from thence (*Exod. 12. 37.*) thence they came to *Succoth*, which was the first station where they settled after they came out of *Egypt*, (*Numb. 33. 5.*) The night before mentioned is comprised under *this day*, and so both make one natural day, the very first day of their deliverance. Yet is not this charge to be restrained to that particular day only, but to the annual revolution thereof, generation after generation. In which respect the charge is thus extended, (*ver. 10.*) *Thou shalt keep this Ordinance in his season, from yeare to yeare.*

That which is thus added, *in which ye came out from Egypt*, doth both determine the day that is here meant, and also shew the reason, why this day was to be remembred.

Egypt was an ancient, fertile and learned Nation. The Hebrew name had his denomination from *Misraim* the second son of *Ham*, which shewes the ancientnesse of it. No raine did ever fall upon it (as was before shew'd,) but the river *Nilus* overflowing their pasture and arable grounds at certaine seasons, left a slime thereon, which made them more fertile then any dung or other manuring could doe. Thus it came to be the most fertile of all lands.

The Magicians, which are mentioned to be therein, were learned Philosophers. Such was the report of the learning in *Egypt*, as sundry Philosophers went thither to get more learning.

How then may some say is their coming out from *Egypt* to be remembred as a great deliverance?

The words immediately following my Text doe shew the reason: for thus it is added, *Out of the house of bondage.* *Egypt* was to *Israel* a place of very great affliction. The Hebrew name given to *Egypt* signifieth oppression or anguish. In regard of the *Egyptians* oppressing the children of *Israel*, and the anguish which thence arose, the name fitly agreeth thereto.

The summe of this Text in two words is this, **MERCIES MEMORIALL**, or a little more largely and plainly thus, *The duty of such as are delivered from distresse.*

Here more particularly we may distinguish the *Act*, wherein the duty is expressed, *Remember*: and the *Object* whereabout it is exercised.

The

What Egypt
was.
Gen. 10. 6.
Deut. 11. 10, 11

Egypt a place
of bondage.
Egyptus He-
braice dictur
מצרים
quod interpre-
tatur exilium
id est, tributans
& coarctans.
Hieron. l. 7.
Commentain
Isai. 23.
Resolusion of
the Text,

The *Alt* is thus in generall propounded, *This day*, and in particular thus exemplified, in *Which ye came out from Egypt*.

Hence arise these three Instructions.

1. *Memorable matters are to be remembered. Remember.*
2. *The very day wherein God doth memorable matters is duly to be noted. This day.*
3. *The distresse from Which we are delivered is to be considered, even after the deliverance. In which ye came out, &c.*

The first Instruction (*Memorable matters are to be remembered*) is to be taken in the foure-fold latitude before mentioned: as,
 1. They are to be laid up in memory. 2. Being once laid up, they are to be held fast and not forgotten. 3. In case they be forgotten, meanes for calling them to mind again are to be used. 4. For the better retaining of them they are frequently and seriously to be thought on. In this extent *Moses* addeth this *Memento* in the fourth Commandement, *Deut. 5. 15. Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched out arme. So David the like, Psal. 105. 5. Remember his marvellous Workes that he hath done: his Wonders and the judgements of his mouth. And to shew that the duty doth not only bind semper, alwayes, on all occasions to be performed; but also ad semper, never to be omitted, let slip or forgotten, it is thus negatively set downe, Deut. 8. 11, 14. Beware that thou forget not the Lord thy God, which brought thee forth from the land of Egypt out of the house of bondage. And Psal. 103. 1. Forget not all his benefits, or, any of them; for the Hebrew word signifieth any as well as all.*

To help the Jewes in the performance of this duty, many meanes were prescribed by God, as,

1. The observation of the *Passover*, which the very * title given to that Ordinance importeth. Reade for this purpose, *Exod. 12. 26, 27.*
2. The sanctifying or redeeming the *first-borne* of man or beast, *Exod. 13. 14, 15.*
3. The feast of *Tabernacles*, *Lev. 23. 42, 43.*
4. The *heapes of great stones* erected both in the midst of *Jordan*, and also by the side thereof in *Gilgal*, *Jos. 4. 9, 20, 21, 22, 23.*

The principal
Doctrines,

1. Doctr.
Memorable
matters to be
remembered.

לִּזְכֹּר
significat
omne & ullum.
Grammatici
dicunt ullum a
לִּזְכֹּר

per transmuta-
tionem literarū.
Hæpæ affor-
dæ by God
for remem-
brance.
* פסח
Passover.

Names of places for memoriall.

כְּנַר לְהִי
רֶאִי

The well of the living, seeing me.

יְהוָה יִרְאֵה

The Lord will provide.

פְּנֵי אֵל

The face of God seen.

יְהוָה נִסִּי

The Lord my banner.

Reasons.

1. Gods honor continued and propagated.

2. Sundry graces preserved.

3. Ground of faith to others.

Many titles also and names given to sundry places tended to that end; as the * name which *Hagar* gave to the place where the Angel of the Lord promised that her seed should be greatly encreased, *Gen. 16. 14.* And * that which *Abraham* gave to the place where God kept him from sacrificing his sonne, *Gen. 22. 14.* And * that which *Jacob* gave to the place where God blessed him, *Gen. 32. 30.* And * that which *Moses* gave to the place where *Israel* prevailed against *Amalek*, *Exod. 17. 15.*

Many like instances might be given of the care of Gods people in making memorialls for remembrance of memorable matters.

This is a point duly to be observed in regard of God, *our selves*, and *others*.

First, in regard of God. It is an especiall meanes of continuing and propagating the honour of God, arising from such memorable matters, longer and further then otherwise it would be. For by such meanes, not only the present spectators and beholders, who then take notice thereof, have their hearts filled with admiration of the excellencies of God, and their mouths opened to magnifie him for the same; but also others, who live farre off, or are borne in future times, by such meanes come to have such notice of those wonderfull workes, as to be affected in their hearts therewith, and moved to admire, adore, magnifie and glorifie that mighty God who did them.

Secondly, in regard of *our selves*. By such memorialls our faith, hope, feare, and other like Graces, may be the better preserved, quickned, and strengthened. For remembrance of matters worthy to be remembered, is as the continuall supply of oyle to a lamp, which keeps it alwayes shining. Thus were the Lamps in the Tabernacle kept from going out. *Levit. 24. 2, 3, 4.*

Thirdly, in regard of *others*. A ground of faith and hope in Gods goodnesse, power, prudence, and other excellencies is hereby afforded to succeeding ages. For God is the Lord that changeth not. *Mal. 3. 6.* What once he was able to doe, he is ever able to doe; yea, what he hath once done, manifesteth his willingnesse to doe such a thing, at least if in his wisdom he seeth it meet to be done. Memorialls then of Gods former mighty workes give even to others in after times ground to call on God,

God, and to trust on him in their distresses, so trusting to his power, as they submit to his will; like to him that said, *If thou wilt, thou canst make me cleane*, Mark 1.40.

I. This duty of remembering remarkable matters, resting upon such equity as it doth, giveth an evident demonstration of the depth of naturall corruption, and how farre it hath depraved a mans soule. I might aggravate mans corruption in every faculty of the soule, and distinctly shew of what excellent use they are, as God placed them in the soule, and how strangely they are now perverted. But I will instance it only in this faculty of memory, which we have now in hand. You have heard of what singular use it is being rightly used, for laying up, fast holding, recalling and thinking on time after time, that which is once conceived as a truth, and yeelded unto as good. But through corruption of nature, it is made in good things like a riven dish, or a Colender full of holes, which let out what is put into them as fast as it is let in; but it is too too tenacious of evill. I may fitly resemble it to a Sieve, Boulter or Strainer. Solid corne and chaffe being put together into a Sieve, the corne falls out, the light chaffe remains. Meale put into a Boulter and bouted, the fine floure goes out, the coarse bran continues: and sweet liquor soone sokes out of a Strainer, but the foule dregs abide therein. Even so solid divine truths soone slip out of a mans memory, but the chaffe of uncertaine fables and grosse errors remaine too fast fixed therein; and the wholsome directions of Gods Word quickly passe away, when the brain of a mans owne foolish conceits stick fast: yea, and the sweet consolations of the Gospell are soone forgotten, when the dregs of filthy lust, revenge, and other evils are too long remembered. I may in this case cry out and say, O the depth of mans corruption! What matter of humiliation doth this give unto us?

II. Just matter of Taxation also is here given us of the carelessse disposition of such, who living in times and places when and where God doth marvellous works, lightly passe them over, without taking any due notice thereof for the present, or remembering them for the future. This doth the Psalmist thus taxe, *Psalm. 106. 7. Our fathers understood not thy wonders in Egypt: they remembered not the multitude of thy mercies.* Such doe hereby (as

Uses.

1. Corruption
of memory.

2. Carelesnesse
in observing
Gods works.

much as in them lieth) rob God of much of that glory which otherwise he might receive from his wondrous workes, and also deprive other men of singular helps, which they might have had from those workes, which God did before their dayes. Herein they shew themselves as bad as, if not worse then, that Judge which feared not God nor regarded man. *Luk. 18. 2.* yea, they suffer that light, which might have been an excellent direction to themselves in the wayes of God, to goe out, and so stand in their owne light and hinder their owne good.

3. Exhortation
to the duty.

III. Be you, I beseech you, exhorted to doe what lieth in you, for laying up, fast holding, recalling and thinking on such worthy and wonderfull things of God, as may be usefull unto you, not only for the present, but also for the future, so long as you live: yea, and be usefull also for your posterity, generation after generation. For they are a light which shineth continually, and never goeth out: so as all that have their eyes opened to see that light and walke therein may receive much benefit thereby. I need not adde other motives to inforce this Exhortation, or to incite and quicken you up to the duty injoynd, then those which arise from the forementioned equity thereof.

4. Directions
for remem-
bring.

1. Duly observe
Gods works
at first.

IIII. I hold it meet to adde a Direction for the better performing thereof. This shall be set out in the six following rules.

I. Take due and diligent notice of such matters as are worthy to be remembred, even at the first while they are in working. Great workes at their first doing, most affect mens hearts, and mollifie the same. Thus will they be like new Wax which is soft and fit to receive a deep impression. Now we know that the print of a Seale being at first deeply set in, lasteth the longer. To work such deep impressions in mens hearts, holy men of God were wont to use patheticall insinuations before remarkable matters, as *Moses, Deut. 3. 2. 1, 2, &c. Give eare; O ye heavens, and I will speake; And heare, O earth, the words of my mouth. My doctrine shall drop as the raine: my speech shall distill as the dew, as the small raine upon the tender herbe, and as the snowes upon the grasse, &c.* Christ himselfe before his excellent Parables premised this Preface, *Hearken, Behold,* (*Mark 4. 3.*) to worke upon both the learned senses, and at the end thereof he addeth this Exhortation,

tion, *If any man have eares, let him heare*, together with this Caveat, *Take heed what you heare*, Mark 4. 23, 24. or as it is expressed, *Luke 8. 18. Take heed how you heare*. The Prophets were wont to call upon senselesse Creatures to heare what they said, and that with much emphasis (as *Jer. 22. 29. O earth, earth, earth, heare the Word of the Lord,*) the more to rouse up sensible and reasonable men seriously to consider what was spoken. Pertinent to this purpose is this charge of the Apostle, *Heb. 2. 1. We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip*, or let them runne out as leaking vessels.

2. Often meditate on that which once you conceive to be an usefull truth. Frequent meditation adds much to a fast retention of that which is judged to be usefull. Meditation is that oyle which keepeth the lamp of memory from waiving and going out. *David* who made the best use of the Law that ever any did, meditated thereon day and night.

2. Much meditate thereon.

3. Oft declare to others what thou desirest to retaine in thine owne memory. They who use to instruct others in what they know themselves, doe not easily forget it. For thereby they make the deeper impressions thereof in their owne memory. This is the reason that Schoole-masters so well retaine the Grammar rules and sentences of Orators and Poets, because they oft inculcate them upon their Schollars. The Psalmist therefore adviseth men to talke of Gods wondrous works. *Psal. 105. 2.*

3. Declare them to others

4. So oft as thou offerest up unto God a sacrifice of praise, make mention of the foresaid remarkable matters, yea, and in thy prayers plead them before God; for strengthening thy faith in desiring the like. Men use to be most sincere and serious in their holy devotions. And those things which are most sincerely and seriously pondered will best be remembered.

4. O't mention them in praises and Prayers.

5. Make use of such Records and Chronicles as register Gods great workes. Have recourse to these againe and againe: Thus not only things knowne will be retained, but also things forgotten will be againe called to minde. *Abasurnus* by reading the Records of his owne Kingdome was put in minde of *Mordecai's* fidelity, and of the treason that was plotted against him, which proved

5. Search records.

proved a meanes of preserving the Church at that time. Among other records we ought most especially to make use of the sacred Scriptures: for these, as they containe most memorable and infallible truths, so they doe most directly set out what is of God in the great workes that they relate.

6. Pray to God.

6. To all other meanes adde Prayer: This sanctifieth all the rest. By this Gods Spirit is obtained, whereby the defects of memory are repaired, and that faculty it selfe so renewed, as to be made an happy Treasury in fast holding the best things.

By these and other like helps the duty hinted in the first Instruction of remembring remarkeable matters may be the better observed.

Thus much for the *Att* here required, *Remember*. The Object here in generall expressed is, *This day. Remember this day*. And the Instruction thence raised is this,

2. Doctr.

The day of a wonder to be noted.

The very day wherein God doth memorable matters is duly to be noted. This very point is with somewhat more emphasis thus set downe, *Ezek. 24. 2. Sonne of man, Write thee the name of the day, even of this same day.* On this ground the Jewes observed sundry fasts all the time of their Captivitie on set dayes, *as the fast of the fourth month, the fast of the fift, the fast of the seventh, and the fast of the tenth, Zech. 8. 19.* For on the ninth day of the fourth month was Jerusalem broken up, and the Chaldeans entered thereinto. *Jer. 52. 6, 7.* On the tenth day of the fifth month, the House of the Lord, the Kings house, and all the houses of Jerusalem were burnt with fire. *Jer. 52. 12, 13.* On the seventh month *Gedaliah* (the Protectour of the remnant of the Jewes, after their King was carried away captive) was slaine. *Jer. 41. 1.* On the tenth day of the tenth month *Nebuchadnezzar* first laid siege to Jerusalem. *Jer. 52. 4.* This is that day which was commanded to be written downe, *Ezek. 24. 2.* These are remarkeable dayes for judgement. Now if dayes of judgement were so precisely to be remembered, how much more ought distinct dayes of blessing to be observed? The former were evidences of Gods displeasure; and so meanes to keep down the soule, and occasions of continuing to be humbled time after time. The latter were evidences of Gods speciall favour, and so meanes of upholding our spirits, and occasions of continuing

continuing to quicken them up to thankfulness: from time to time. Therefore when God had removed away the cloud of his displeasure from his people, after their seventy yeares captivity, and caused the bright and comfortable sunne-beames of his favour to shine upon them, he commanded that those set dayes of Fast should be turned into dayes of cheerefull Feast, *Zech. 8. 19.* The originall word signifieth set and standing times, and so is proper to the point in hand. To this end were most of the Feasts under the Law appointed on set dayes, to be memorials of deliverances, or other blessings on those very dayes; as the Passover, *Exod. 12. 17.* the Feast of Purim, *Esth. 9. 21.* and others: yea, the Sabbath being the seventh day of the weeke, was a continuall weekly memoriall of that very day wherein God rested from all his works, as the Christians Lords day is a weekly memoriall of Christs Resurrection from the dead, *Math. 28. 1.* To this purpose not unfitly may be applyed this phrase of the Psalmist (*Psal. 118. 24.*) *This is the day which the Lord hath made, We will rejoyce and be glad in it.*

Among other grounds this in speciall sheweth the equity of this duty, that God (*who hath put in his owne power the times and seasons, Acts 1. 7.*) doth most seasonably order his dealings with children of men. *He giveth raine in his due season. Deut. 11. 14. He giveth to all their meat in due season. Psal. 145. 15.* His Saints reap that crop which he giveth in due season, *Gal. 6. 9. To every thing there is a season. Eccl. 3. 1.* Now Gods unsearchable wisdom is much manifested in a due ordering of the things which he doth, as in wisdom he made all things (*Psal. 104. 24.*) so most wisely doth he dispose the same. By a due observing of the very day and point of time, we may clearly discern that wisdom of God; yea, the blessing it selfe will thereby appeare to be the greater in the kind thereof, and more usefull unto us.

I. This gives information of a maine reason of mens slackness and backwardness in rendring due praises to God, for the many and great workes which he doth. They observe not the time of effecting the same. We heard before how the spirit of a man was affected at the first working of a wonderfull worke. This puts life and spirit into a man, and makes him more fervent and zealous

D

in

□ 7

Gen. 2. 3.

Reason.
Gods wisdom
better discerned.

Uses.
1. Demonstration of the damage of not noting the day of Gods wonders.

in praising God for it. When the *Israelites* saw their enemies dead upon the sea-shore, they feared the Lord and beleeved him, *Exod. 14. 30, 31.* and as it is recorded in the next Chapter, they sang praise to him. But if that first season be let slip, the heart is like to wax hard, and the worke it selfe to slip out of memory. We may find this by wofull experience too truly to be verified in our selves.

Psal. 105.

22, 23, 24.

1. Exhortation
to take the first
opportunity.

Duties use-
full.

3. Justification
of Annall set
dates for
thanksgiving.

A memoriall
for our delive-
rance from the
Gun-powder-
treason,
5 Nov. 1605.

Birth-dayes
solemnized.

II. It will be our wisdome to take the first opportunitee that we can to quicken up our spirits to thankfulness unto God for his great workes. Our Proverbe saith, *Strike the iron while it is hot.* Thus may it be fashioned and moulded according to our minde. The first opportunity is the very day whereon the worke is wrought: so was this day that is here mentioned in my Text, *Remember this day.* And that this quickning of the spirit may not only be for once, the memoriall thereof is some way or other to be celebrated, so oft as that day returnes yeare after yeare. For this end the *Diaries*, which many use to have, wherein they register speciall mercies and blessings on the day wherein they were wrought, are commendable.

III. This doth justify that prudent care which many States have of preserving the Anniversary memory of extraordinary deliverances, on the very day yeare after yeare, whereon they were obtained.

The warrant which Gods Word giveth of celebrating one speciall day in the yeare, for the continuing of a memoriall of a great blessing, without question, moved the great Councell of this Land by Statute to enact and set apart the fifth of *November*, for a publike thanksgiving to Almighty God, for the happy deliverance of the King and Parliament, from the most traiterous and bloody Massacre by Gun-powder.

There was not many yeares since a commendable custome begun by a merchant in this Citie, of celebrating the foure birth dayes of our foure Reformers and Preservers of the true Protestant Religion here in *England*. The solemnization of those dayes was performed in duties of Piety, as Prayer, Praises and Preaching Gods Words. Celebration of set dayes, wherein men of note and name were borne; or advanced to high place, have been

been very ancient. I passe by that which the Scripture noteth of celebrating *Pharaohs* birth-day (*Gen. 40. 20.*) and *Herods* birth-day (*Matth. 14. 6.*) That which the Prophet (*Hos. 7. 5.*) upbrai-
deth to the *Israelites* may be more pertinent to our purpose. It is this, *In the day of our King, the Princes have made him sick with bottles of wine*: By mentioning the Kings day he aggravates their sinne, as if he had thus said, In that day wherein God bestowed a King upon you, for which your hearts should have been enlarged, and your mouthes opened to blesse God, you gave your selves to all manner of excessive riot. Whether this were the Kings birth-day or Coronation-day it makes no great matter to the point in hand. It is sufficient that there was a set day solemnized for a speciall blessing.

This may suffice to have spoken of that point.

The exemplification of the day intended in my Text, the day wherein they came out from *Egypt*, leads me to the third Instruction, which is this,

The distresse from which we are delivered is to be considered, even after the deliverance. For they were come out of *Egypt* before this charge was given. My Text expressly affirmeth as much, in this phrase, *Wherein ye came out from Egypt*. This was the end why they were enjoyned to eate bitter herbes at the Pascheover, to put them in mind of their bitter bondage in *Egypt* after they were delivered from it. That confession which the *Israelites* were enjoyned to make, when they should come into their land of rest, tended to this purpose, it was this, *A Syrian ready to perish was my father, and he went downe into Egypt, and sojourned there with a few, &c.* Deut. 26. 5. to that which the Apostle thus presseth upon the converted Gentiles, *Remember that ye were in time passed Gentiles, &c.* Eph. 2. 11, 12.

1. Remembrance of former miseries, specially when we are delivered out of the same, brings to our mind the presence of God then with us, the eye of his divine Providence on us in that our misery, together with that respect which he had to our cries and prayers, according to that which he himselfe saith, *Exod. 3. 7. I have seen, I have seen the affliction of my people which are in Egypt, and have heard their cry, &c.*

3. *Doff.*
Distresses to be considered after deliverances.
Exod. 12. 8.

Reasons.
1. Gods respect to us, thereby called to mind.

2. Gods power
discerned.

2. The greater the distresse was, the greater will the power of God appeare to be in delivering us, by calling to mind that distresse: as is acknowledged, (*Deut. 6. 21.*) by them who said, *We were Pharaohs bond-men in Egypt, but the Lord brought us out with a mighty hand.*

3. Gods pity
amplified.

3. This doth much amplify the pity and compassion of God towards us. *Ezekiel* doth for this end lay forth the misery wherein the Jewes at first were, by an elegant Parable taken from a child, *Ezek. 16. 2. &c.* *In the day that thou wast borne, thy navell was not cut; neither wast thou washed in water, to supple thee: thou wast not salted at all, nor swaddled at all. None eye pitied thee, to doe any of these unto thee, &c.* Then the Lord to amplify his compassion thus proceedeth, *When I passed by thee, and saw thee polluted in thine own blood, I said unto thee, Live, &c.*

4. Our hearts
more knit to
God.

4. It uniteth our heart the closer and faster unto God, and stirs us up to love him the more, as the Psalmist who said, *I will love thee, O Lord my strength, &c.* The sorrowes of hell compassed me about, the snares of death prevented me. In my distresse I called upon the Lord, and cryed unto my God: he heard my voyce, &c. *Psal. 118. 1, 8.* Nothing unites the heart of one to another more then the remembrance of kindnesse in distresse.

5. Our spirits
more enlarged
to praise.

5. This enlargeth a mans spirit to more and greater thankfulness. Where *David* calls upon his soule again and again to blisse the Lord, he rendereth this reason thereof, *Who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, &c.* *Psal. 103. 1, 2, 3, 4.*

6. We more
bound to duty.

6. This bindeth a man more firmly to all duty and good obedience. Upon consideration of this the Psalmist acknowledging that God had delivered his soule from death, his eyes from teares, and his feet from falling, maketh this inference, *I will walke before the Lord in the land of the living.* *Psal. 116. 8, 9.*

7. Confidence
for future
wrought.

7. This is an especiall ground of future confidence, as is evident in *Dauids* answer to *Saul*, which was this, *The Lord that delivered me out of the paw of the Lion, and out of the paw of the Beare, He will deliver me out of the hand of this Philistine.* *1 Sam. 17. 37.* To like purpose *Saint Paul* being delivered out of the mouth of the Lion, that is, Lion-like *Nero*, thus addeth, *And the Lord shall deliver*

deliver me from every evill worke, &c. 2 Tim. 4. 17, 18.

I. Surely they who after deliverance forget the misery wherein they were, manifest a very ungratefull and ungracious disposition against God, moving him (as much as in them lyeth) to repent of the good he hath done for them (as it repented him that he set up *Saul to be King*, 1. Sam. 15. 11.) They doe allso take away much from the sweetnesse and the comfort of that deliverance which they might have in their owne soules. For remembrance of a bitter affliction past doth much sweeten a quiet and peaceable estate. Yea further they deprive themselves of an especiall ground of confidence, which they might have, if againe they fall into any trouble, as hath bin proved before.

II. Let us therefore be more wise: and among other things that we often meditate on, call to mind such distresses as formerly we have bin in, and from which thorough Gods providence we have bin delivered: whether they be such as the whole Christian Church have groaned under, or particular Churches, either of our owne or other nations: yea and such allso as we our selves have bin in, or our children, families, friends, or others *neere and deare unto us*. For private deliverances, particular Dyaries before mentioned are needfull, and oft reading them will be very usefull. For publike deliverances, it will betime well spent to reade such Ecclesiasticall Histories as set forth the cruell persecutions of the primitive Christians under heathenish Emperours from the Apostles time till *Constantine the great*. And the more inhumane persecutions, under which the professours of the true faith endured much, from the beginning of Antichrists raigne till these our dayes (I would in these our dayes they were ended.) The latter Beast of Rome was farre more cruell then the former. Among other fierce and fiery persecutions, let them especially be remembered which have bin executed in this our Land, against those who maintained the same faith which we now doe, and for the same resisted unto blood. Their sufferings and our freedome from the same are never to be forgotten. We have an excellent helpe for informing our selves in all the sufferings of the Church from the death of Christ till the raigne of the forementioned blessed Queene. The helpe that I

Vses.

1. Discommodities of forgetting former miseries.

2. Exhortation to thinke on times past.

Read histories of Martyrs

The booke of
martyrs a good
help.

Israelites misfe-
ries under E-
gyptians, and
Protestants un-
der Papiſts pa-
raleld.

Exod 12. 18.
& 23. 16.
Abib was the
first moneth.
Est. 9. 1, 21.
Adar the
twelfth mo-
neth.

Particular grie-
vances.

a Base esteeme.

meane is that large volume, which we call the booke of Martyrs, entituled *Acts and Monumente of martyrs most speciall and memo-
rable happening in the Church, with an universall History of the same.* All the dayes of Queene *Elizabeth* was this Monument of Mar-
tyrs in high account. All Churches by authority were injoynd
to have it, so as all that would might reade it. There was scarce
a Family of note that had it not. It was usuali to spend the long
Winter evenings in reading it. By the constancy of Martyrs
therein set out, people were much encouraged to stand to that
faith which was sealed by their blood.

For farther amplification of this Use, I suppose it now meet
to come to that which was before put off to this place, namely to
shew distinctly the distresses wherein the children of *Israel* were
under the *Egyptian* bondage; and therewith to paralell the dis-
tresses wherein this *English* Nation was under the forementio-
ned antichristian bondage, before the raigne of the foresaid bles-
sed Queene *Elizabeth*: that to the seventeenth of November, the
day of our deliverance may be accounted as memorable a day to
us, as the fourteenth day of *Abib*, the day of *Israels* deliverance,
was to the *Israelites*, and as the fourteenth and fifteenth day of
Adar was to the Jewes in *Esthers* time, that we may see what
just cause we have in relation to the seventeenth of November to
say, *Remember this day in which ye came out from Egypt.*

That which I have in this case to observe shall be reduced to
six heads.

1. That base esteeme which the Egyptians had of the *Israe-
lites*, accounting them no better then Servants and Slaves, de-
aling with them answerably. For they put them to servile tasks;
which was to make bricks for their great workes, as *treasure*
Cities, *Pithon* and *Ramases*: and they placed over them task-ma-
sters. *Exod. 1. 11. They fed them also with the basest meat, as fish,*
Cucumbers, Melons, Leeks, Onions and Garlick. Numb. 11. 5.

A farre baser esteeme have Papiſts of Protestants, accounting
them Hereticks, Schismaticks, despisers of Saints, Sacrilegi-
ous, men of no learning nor parts; Yea to their common peo-
ple they set them forth to be, ugly and monstrous shapes of
men, such as would eat and devour up their owne Mothers, to
make

make the common sort of people the more to detest them.

2. That *envy* and *malice* which the *Egyptians* did bare against the *Israelites*. For they had a jealous and suspicious conceit that the *Israelites* might be more in number and mightier in power then they, and that they might joine with their enemies. This made them envy at Gods blessing in causing the *Israelites* to multiply, *Exod. 1. 9, 10.*

2. Envy.

Is not the envy and malice of *Papists* against *Protestants* farre greater? doe they not fret and fume, rage and rave at the increase of *Protestants*? and is not Gods blessing on our Ministry an eye-sore unto them, because so many children, professors of the true *Protestant* faith are begotten thereby? The many means plotted & contrived by them to hinder or diminish this increase, gives sufficient evidence of that their envy against us.

3. That *hard usage* wherewith the *Egyptians* handled the *Israelites*. For they did not only put them to servile works, but also afflicted them with their burdens. They exacted of them more then well they could accomplish, and yet afforded them not meanes to performe the same. *Exod. 5. 7, 8.*

3. Bad usage.

More harshly delt *Papists*, imposing such variety of unwarrantable duties and burthensome Ordinances on people, as with the peace of their conscience they could not observe, and yet afforded them not the light of Gods word to direct them, nor other meanes to help them: but by rigour would enforce the same upon them.

4. That *savage cruelty* which they exercised upon them, not only by keeping them downe with hard labour, but also by seeking utterly to destroy them: and that by casting their young babes so soon as they were born into the water to drowne them.

4. Cruelty.

Exod. 1. 22.

Farre greater cruelty have *Papists* executed on *Protestants*. That instance of taking a babe that was new-borne, and casting it into the fire, because it was (as they said) an Hereticks brat, is a strong evidence of their more then savage inhumanity. They have spared neither young nor old, male nor female, great nor meane: but sought to destroy all of all ages, sexes, degrees and conditions whatsoever, not forbearing the most exquisite tortures that ever were heard of.

5. That

5. Revenge.

Exod. 14.3.

5. That unsatiable *revenge* which the *Egyptians* shewed against the *Israelites*. For notwithstanding by many mighty wonders and judgements they were forced to let the *Israelites* goe out of their coasts, yet they soone repented thereof: for when they were gone out of their Land, *Pharaoh* gathered an huge host together to fetch them back againe.

Thus *Papists*, though they were forced to let us *Protestants* have the freedom of our Religion; yet what plots have they contrived? what treasons have they attempted to deprive us of our liberty in Christ?

6. Idolatry.

6. That *Idolatry* whereunto *Israel* was brought in *Egypt*. This was the greatest misery of all. Whether the *Israelites* were forced thereunto by the rigour of the *Egyptians*, or whether they yielded thereunto thorow undue feare, or thorow custome of the place, or thorow a naturall pronenesse to idolatry, is not fully expressed. But sure it is that in *Egypt* they committed whoredomes in their youth. There were their breasts pressed, and there they bruised the teats of their Virginity, Ezek. 23.3. And though the Lord said unto them, Cast ye away every one the abominations of his eyes, and defile not your selves with the idols of *Egypt*; yet did they not cast away the abominations of their eyes, neither did they forsake the idols of *Egypt*. Ezek. 20.7,8.

Papists in this spirituall bondage went beyond all the idolatrous *Jewes* that ever were; yea, and *Gentiles* too. One of the heathen Poets writing of the generation of gods, hath reckoned up above thirty thousand of their gods. But *Papists* farre exceed, both in the number and kind of their idols. For they make all the Angels as gods, yet there are thousand thousands, and ten thousand times ten thousand of them mentioned, *Dan.* 7.10. And the Apostle declares them to be an innumerable company. *Heb.* 12.22. They adde to these all canonized Saints. And whereas the Heathen-Romanes had a *πῦδος*, wherein they placed all manner of gods, *Popish-Romanes* in imitation of them have their *πῦδος* for Saints. As for the idolatry of *Papists*, in one thing they goe beyond all Heathens. For they make a creature not only to be a representation of the Deity, but to be indeed a very God, as their *Hofte* in the *Mass*. They say

Hesiod.
Θεογονία.Dion. Hist.
lib. 5.3.Bonifacius sum-
mus Pontifex
πῦδος in
templum omni-
um Sanctorum
constitit,
Steph.

say that it is the flesh of him that is very God: and that in eating it they eat their Creator. Upon this conceit they adore and performe divine worship unto it.

From this spirituall bondage was this Land delivered as on this day. Thus if this and all the forementioned distresses and slaveries, from which we were delivered on the seventeenth of November, 1558, be duely weighed, we may see just cause to conclude as we began, and say, *Remember this day, in which ye came out from Egypt.*

The benefits and blessings, which this land received upon the fore-mentioned deliverance from the fore-said Antichristian bondage, under the reigne of *Queen Elizabeth* of ever blessed memory, makes that deliverance much more memorable. Wherefore the heads of those benefits being succinctly and distinctly in the Epitaph engraven upon her tombe at *Westminster*, I have here set downe word for word that Epitaph,

Sacred unto Memory,

Religion to its primitive sincerity restored: Peace thoroughly settled: Coyne to the true value refined: Rebellion at home extinguished: *France*, neer ruin'd by intestine mischiefs, relieved: *Netherland* supported: *Spaines* Armado vanquished: *Ireland* with Spaniards expulsion and traitors correction quieted: Both Universities renewed by a Law of Provision exceedingly augmented. Finally, all *England* enriched, and forty five yeares most prudently governed, *Elizabeth*, a *Queene*, a *Conqueresse*, *Triumph*, The most devoted to *Piety*, and most happy, after seventy yeares of her life, quietly departed.

FINIS.